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## EDITORS

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JUNE, 1908

No. 1

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## THE SOCIETY OF THE CINCINNATI AND ITS FUTURE

By CHARLES BEATTY ALEXANDER, LL.D.

MR. PRESIDENT, BRETHREN OF THE CINCINNATI SOCIETY, COLONIAL DAMES, DAUGHTERS OF THE AMERICAN REVOLUTION, LADIES AND GENTLEMEN: Permit me to express to the Cincinnati my sincere thanks, for the honor you have done me, in asking me to be your guest to-day. The Society of the Cincinnati in Pennsylvania, to which I especially belong, rightly views your invitation to me as a compliment to that State Society, and I am authorized to bring to you their greetings on this auspicious and patriotic occasion. To-day the Pennsylvania Society is meeting in Philadelphia, the cradle of independence, and have in affectionate thought their brethren of this Society. I am also honored in addressing so large a body of the ladies and gentlemen of this ancient and vigorous Commonwealth, in this historic city and especially of the Ladies' Patriotic Societies. I trust that what I have to say, especially relating to this Society, may not be without interest to any one here, and in any event, I hope I may be pardoned in this family reunion, as it were, for saying something of our own affairs. The temptation to every speaker, who comes here on the Fourth of July, is to recall the stirring memories of historic Newport, but I will leave these subjects to future speakers.

As one grows older, the Society of the Cincinnati grows dearer. You have all heard its history. Founded by the officers of the Revolution for noble purpose and bequeathed as a priceless heritage—it was often the only bequest to their descendants.

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Address delivered at the Commemorative celebration of the 132d Anniversary of American Independence by the Society of the Cincinnati in the State of Rhode Island and Providence Plantations, held in Representatives Hall, State House, Newport, R. I., July 4, 1908.



At every gathering of our members, whether in triennial meeting or in State Societies, our heart goes out to our friends of the Cincinnati of former years, bound with us in the glorious reminiscence of the mighty past. Of late years much of the interest of such meetings has been, to me, in seeing the sons of my early friends of the Society, now gone to their reward, who come to fill their fathers' places with renewed devotion to their Society and their country. This in spite of Benjamin Franklin's suggestions of 26th January, 1784, that the honor of being a member of the Society should not descend, but after the Chinese method should ascend, so that the ancestors only of officers should be enrolled as members of the Society, which, he says, would encourage parents to give their children a good and virtuous education.

To me the recent triennial meeting of the Society at Charleston was most impressive. The city was a fitting casket for the jewel, which it for the time enshrined; we loved its Wren inspired churches, its Georgian monuments, its grand air. We will not soon forget the gracious hospitality of its people.

The gathering of the delegates from the State Societies was a notable one. Its tone was worthy of the best days of the Republic, from the hallowed prayer of the Chaplain, at the beginning to the farewells spoken as we parted. The thoughts and words of some of us turned often to the subject, which, in want of other title, I have given to my address to-day. What is the future of this Society to be? Will it stand still or advance?

No Society can ever prosper unless it is progressive, and in a way, aggressive. Many of us were brought up to believe that the individual never stands still, that we are ever either getting better or worse; and perhaps this principle applies to societies.

The Society of the Cincinnati has seen days of decadence, when State Societies were few, and those existing were comparatively feeble. Due in large measure to members of this State Society, that condition no longer exists. Pennsylvania rejoices in the energy and the patriotism of your Society, with its roll of eminent men.

The Cincinnati Society now consists of thirteen State Societies with a large membership and ample income. Its meetings everywhere are fully attended. Its ancient claim to the leading place in patriotic functions is recognized. We are reminded of what Rufus King wrote to Elbridge Gerry July 4th, 1786: "The Cincinnati are in the highest prosperity; they celebrate the day with splendor exceeding anything within the practice of the Government."

But because it is now prosperous, it should not neglect anything



which will increase its prosperity and preserve the interest of its members. That means that if the Society can be useful and make our members feel that it is an effective agency for good, interest will be preserved, and prosperity will follow. We can not live on mere sentiment. We must not become senile.

Charles Whibley, the author of "Studies in Frankness," has an article in regard to this country in a recent issue of *Blackwood's Magazine*. He says that it is an "irony of experience" that we call ourselves a young country, that America never was young. She sprang ready-made from the head of a Pilgrim father, the Oldest of God's creatures. In this way he accounts for what he calls our "vain luxury, our mad extravagance, our freak dinners."

He says that these are signs of an old age sated and crowned, which hurries to decay, and withal, he says, we are unconscious of our senile condition. The writer makes the common mistake of confounding a small class with the Great Public.

There are two sides to the question of old age. We can have that "Which should accompany old age: As honour, love, obedience."—*Macbeth*, Act 5, Scene 3.

Let us hope, as Disraeli says, that the heritage of old age is not despair.

As Cicero says, old age, especially an honored old age, has so great authority that it is of more value than all the pleasure of youth.

I do not pause to consider whether there is the slightest truth in the charges of this British writer but, if we are old, let us see to it as a Society that we have the virtues, the power, the influence of a blessed old age; and that this virtue and power be possessed by our country.

What have we accomplished in the past?

1. We have preserved in constant glow the lamp of patriotic enthusiasm. We have met at stated times in peace and war to reaffirm our faith in our fathers, our glory in their work and our love for our country.

2. We have exercised benevolence to the widow and the orphan in ways the most delicate, the most helpful.

3. We have maintained a sentiment of brotherhood and of loyalty.

4. We have inculcated and maintained among ourselves a high *esprit de corps*, not creating an aristocracy, but making every member feel a sense of duty to be worthy of his self-denying ancestry.

I venture humbly to suggest, Brethren, that we might do more in the future. We are still in the formative period of American revolutionary history. In the first hundred years of the Republic the facts of the Revo-



lution were illuminated by a legendary glow. All the soldiers were heroes. The motives of all were sublime. Small pains were taken to learn the facts, and no pains to collect the evidence. Priceless collections of documents were allowed to be scattered. Charles Lee's treasonable plan for overthrowing our liberties was found after 80 years in a country house in Somerset, and it became necessary says John Fiske to rewrite more than two years of our military history. The British troops in 1779 carried away the manuscript of Bradford's history of Plymouth and it was found in Fulham Palace in 1854. The Fourth of July address of that era was a series of adjectives.

Now the historic method has changed. Our heroic statues are taken from their pedestals, examined with a lens and analyzed by a chemist. The method which the so-called higher criticism applies to Moses and Isaiah is applied to Washington and Franklin. Men have sought to show from what French doctrinaire works portions of the Declaration of Independence were largely copied.

The more thorough the investigation, the more clearly the noble characteristics of the fathers shine forth.

Would it not be wise for our Society to take a part in this historic investigation, and would not activity on our part react in favor of our Society? Each State Society should add to its functions, those of a specialized historical society, to record and perpetuate for all time, the deeds of its founders, and to preserve forever the documents which relate to them. It may be urged that each state has an historical society and that our Society should work through their agency. This is doubtless true, but these are times of specialization. I have heard no word of complaint against the beautiful building and endowment which Mr. Archer Huntington has established in New York for historical matters relating to Spanish history. There is ample room for the General Historical Societies and for historical work by the Cincinnati Society. Our members are the custodians individually of priceless letters, order books and papers, heirlooms in their families, relating to the Revolution. Every family of revolutionary ancestry has them. Are we using these to advantage? Let us have these papers confided to the State Societies and properly classified, collated and reinforced by other collections. To reach this result and adequately to care for such documents, each State Society should own a fire-proof building, in which also its meetings can be held and it archives stored. The action taken to-day by this Society is in the line of this suggestion. One, at least, of the State Societies has made a good beginning in this direction. I believe the funds for the erection and maintenance of such building could



readily be obtained. If halls of fame are built by the patriotic rich, why should they not assist our Societies in this admirable effort.

The members of the Cincinnati should consider themselves charged with the duty of aiding in every possible way historic research relating to the deeds of its founders. The ground of revolutionary history has scarcely been scratched. The lack of knowledge on many subjects is really wonderful. Let me give an instance. There is not in any history of the United States an attempt to give the number of prisoners of war—martyrs for their country—held by the British during the Revolution. We have records in this country of the names and numbers of the prisoners on only one of the prison ships, the *Jersey*. We can scarcely name a dozen of those who suffered and died on the *Scorpion*, the *Falmouth* the *Prince of Wales*, all prison ships of infamous memories. We have but few of the names of the officers imprisoned at Flatbush. Doubtless, in the family archives of the members of the Cincinnati there is much of interest on this and other subjects. With the concentrated influence we could bring to bear, we might induce the British Government, through our representatives, to open its secret chambers and give us the facts in regard to our patriotic prisoners and the other still unpublished matters which they are believed to possess. It is said that many other gaps in our history, such as the plans of the States and localities for their own defense and for aggressive coöperation with the Continental armies, and the financing of the Revolution, including the work of Robert Morris, can be filled in, only by reference to papers in private possession; that many dark points can be solved from the papers still in the secret archives of the British Government; that the letters of the Canadian Officials of Revolutionary days in the Colonial Office in London teem with notes of deepest interest. The Society of the Cincinnati should regard itself as entitled to lead the way in collecting, preserving and publishing historic data relating to its members and their work.

Let us look for the day, and it will come if we will, when the building of each State Society may, with competent officials, be a record house of the glorious deeds of its first members.

Another suggestion.

You have heard read to-day the Institution of the Society with its Trinity of Principles.

We are observing faithfully the third principle—that relating to our mutual affection.

This third principle began to be emphasized at an early day in our history.

General Knox, who first suggested the Society, said that the object



of the Society was to preserve the friendships formed under the pressure of common danger, and in numerous instances cemented by the blood of the parties.

But how are we fulfilling, let us ask ourselves, the first two? Is there not a duty thrown on us by our professed adherence to these principles?

Are we giving, as a Society, an incessant attention to preserve inviolate those exalted rights and liberties of human nature, for which they have fought and bled, and without which the high rank of a rational being is a curse instead of a blessing?

Are we showing an unalterable determination to promote and cherish, between the respective States, that union and national honor so essentially necessary to their happiness, and the future dignity of the American empire?

To me it seems in view of these paragraphs that when great fundamental questions arise in the nation the Society should express itself with no uncertain sound.

This Society was founded in 1783. Six years later the Society of St. Tammany, or Columbian Order, largely inspired by opposition to this Society. Its object, according to its historian, was patriotic, and was to fill the country with institutions designed and men determined to preserve the just balance of power.

Those were the days of Societies. The Democratic Society was organized in Philadelphia in 1793 in imitation of the Jacobin clubs of France. They would not allow the use of the words "Sir" and "Humble Servant." The Cincinnati Society was fiercely attacked, but the same attack was made on the Democratic Societies.

Jefferson says in a letter to Madison, Dec. 28, 1794, "The denunciation of the Democratic Societies is one of the extraordinary acts of boldness of which we have seen so many from the faction of monocrats," and he wonders what line their ingenuity would draw between these societies and the Society of the Cincinnati.

Most of us will agree that the Tammany Society has not fulfilled wholly the law of its being. It has at least uttered its voice for good or evil on public questions, and it took a patriotic interest in the interment of the bodies of the prisoners who died in Wallabout Bay.

Perhaps the Society of the Cincinnati, influenced by some of the later associations of Tammany, and by the fear expressed in its early days that it might become like a foreign aristocracy, has gone to the other extreme and has kept silent where it should have spoken.

The members of the Cincinnati as such, at least, have at times made their influence felt. When the Constitution of the United States was



being considered, some were angered at the sight of an instrument which forbade the States to issue paper money or impair the obligations of contracts, and which created a government which could put down insurrections. The advocates of adoption were declared by an opponent to consist generally of "the noble order of Cincinnati, holders of public securities, bankers, lawyers. These, with their train of dependents, form the aristocratic combination. The lawyers in particular keep up an incessant declamation for its adoption, like greedy gudgeons they long to satiate their voracious stomachs with the Golden Bait."—(A Federalist in the Boston *Gazette*, Nov. 26, 1787.)

It may be said that the utterance of our views on any public question would have little weight. What are we among so many? We should not be discouraged by the smallness of our number.

We have only lately seen the whole country interested in the petition of the eighteen men, headed by President Butler and Mr. Choate, with reference to the injunction plank at Chicago, the effect of which petition was to change materially the declaration of a great party.

We can never forget the work of Samuel Adams and his little group of New England townsmen who stirred the people of the United States to the establishment of their liberties, nor of the work of those few sturdy champions of right, Earl Grey, Russell and Cobbett, who secured the adoption of the Reform Bill.

The abolition of the slave trade and emancipation in the English colonies was effected by the protests of Wilberforce, Clarkson and Pitt. In later times we have seen the great influence of the fourth party, so called in England, consisting of four men only, Churchill, Wolff, Gorst and Balfour.

Who can say how far-reaching a declaration of the Society, with its historic past and its distinguished roll of members, would be on some great question of National integrity or policy.

The independence of the Judiciary, to which allusion has been made, might well be the theme of an utterance by this Society, for we cannot forget that it was not until the children of Israel lost faith in the judges of the land, that they desired a king.

Subjects to be battled over in the future are the questions of socialism, and the right of a citizen to enjoy unmolested his property, and the question of Imperialism against Federalism.

Such declaration should be sparingly made, and only on occasions of national emergency, but we should bear in mind the duty which devolved upon us under our beloved and glorious institution.

We should on such issues appeal to public law and civil right, and



the conscience of a free and high-minded people. This was the power of that great member of the Cincinnati, that "happy warrior, that every man in arms should wish to be," whose remains were laid at rest last month at Princeton.

We might well express ourselves in respect to the duty of conserving the wealth of our respective states and the best modes of encouraging the investment of capital therein.

Your own Gen. Greene, first President of this Society, deeply appreciated the future power of the order. In writing to Washington, April 22, 1784, before the first general meeting, he says, "I am confident the tranquillity of the public can only be preserved by the continuance of the order."

Washington foresaw the possibilities of the power of the Society, for it is recorded in the footnote in the Writings of Jefferson, Vol. 9, p. 262, that he sat up till a late hour of the night discussing the future of this Society with Jefferson.

The principles for which our ancestors gave their blood have not been selfishly confined to the advancement of the liberties of our own citizens. In international relations the same principles have through the insistence of our statesmen and jurists been accepted; in international arbitration we see the substitution of reason for force. In extradition nations exhibit their brotherhood. In the freedom of the seas justice has triumphed over self-interest, and in the development of the system of neutral duties, in which the United States has been preëminently the leader, each nation has come to the point of living for itself the existence which best suits it. Henry Wheaton, one of Rhode Island's most illustrious sons, deserves foremost credit in the development of these principles and we might well interest ourselves and express ourselves in the advancement of international comity and justice.

The United States Naval Observatory informs us that when the sun is setting in the Island of Balobe in the East on the 4th of July, it is rising in Porto Rico in the West. At no time during the 24 hours of the day is there a moment when the sun is not shining on the American Flag floating over American Soil. It illuminates that glorious emblem during all those hours in the presence of almost adoring patriots, who, with consecrated spirit, gaze upon it. We would unite with that great throng in believing that Webster's prediction has become a fact, and that our country has become a vast and splendid monument, not of oppression and terror, but of wisdom, of peace, and of liberty, upon which the world may gaze with admiration forever.

I thank you for your attention to these practical suggestions. It would



be false to the sentiment of the hour, to the genius of the oceasion, if I did not speak of the genuine love of liberty which induced our fore-fathers to leave their homes and shed their blood for their country. This subject has at successive meetings of our Society been so often before it that originality is impossible, but like the words home, mother, country, the thought of our ancestors can never lose its power. Let it be for us to carry on their work and to preserve forever the memory of the mighty deeds of those whose motto was "OMNIA RELIQUIT SERVARE REMPUBLICAM."

## IDEAL NEWPORT IN THE EIGHTEENTH CENTURY

BY WILLIAM B. WEEDEN

At the opening of the eighteenth century, the world was growing weary of war. The brutal rule of Spain had been overcome and the aggressive ambition of Louis XIV was checked by the diplomatic skill of William of Orange; while the increasing sea-power of Great Britain was beginning to balance the continent.

The divine mission of Grotius in the previous century was bearing fruit, and, though France and England contended here and there, these struggles were not wars of extermination. Forces other than warlike were getting exercise and practice, and where was the opportunity better than in a new world, in Aquidneck, the isle of peace by the sea? Where did the new forms of civilization assert themselves better and in a more graceful form?

New England was just passing out of the ebb. The later seventeenth century had not developed citizens equal to the pioneers who had led the way, but stronger men were coming. In the eighties there was a marked increase of commerce, of which a large share came to Newport. With commerce came the opportunity for that expansion, which the conditions of the place greatly favored. In his Century Sermon of 1738, Callender cited Neale in the statement "this is deservedly esteemed the Paradise of New England for the fruitfulness of the soil and the temperateness of the climate." Enthusiasts for this landscape and climate have magnified and illumined their theme, with every resource of rhetoric, as time has gone on. "It appeals to one's alertness rather than to a lazy receptivity. You miss its quality entirely if your faculties are not



in a state of real activity. This does not exclude composure or imply excitement."

In winter, there might be difference of opinion. Mr. George Bradford, a true lover of nature, told me there was all the capricious, beguiling promise of the New England spring with double disappointments in effect. Yet a fine day can tempt a zealot in this wise. "The lotos-eating season is over, plainly, yet there is the same agreeable absence of demand on any specific energies as in summer. The envelope of color—that delightful garment that Newport never puts off—is as evident to the senses as in midsummer, though more silvery in quality." Richard Greenough claimed it to be the American Venice, according to Dr. Hale. Conscious enlargement and the spirit of growth records itself in 1712, when John Mumford was ordered to survey the streets and number them. "The town had grown to be the admiration of all and was the metropolitan," said the fond record.<sup>1</sup> For the first three decades the expanding community was being prepared for the event which was greatly to affect it, and to influence all New England. Rev. George Berkeley, Dean of Derry, had put forth his "Principles of Human Knowledge" in 1710. Flippant writers in these two centuries have laughed at the transcendent principles of Berkeley, but those laugh best who laugh last. The Dean only held firmly that "the universally acknowledged ultimate cause cannot be the empty abstraction called Matter. There must be living mind at the root of things. Mind must be the very substance and consistence and cause of whatever is. In recognizing this wondrous principle, life is simplified to man."<sup>2</sup> Certainly the world of Knowledge has moved toward rather than away from the philosopher, since this was written. Here was the creative and impelling idea needed to lift commercial and material Newport out of pioneer life, and into communion with an older civilization and a more refined culture.

Berkeley, on his way to found a college at Bermuda, landed at Newport, January 23, 1729, by accident or design as is disputed, and remained there about three years. Rev. James Honyman was preaching in Trinity church, founded at the beginning of the century, when the letter from Dean Berkeley, proposing to land, was received. He read it to the congregation, dismissing them with a blessing. The pastor and his flock repaired to the wharf in time for the landfall. In this dramatic manner, the ideas of the old world were received into the new.

The philosopher confirms all our reports of the beauty and extraordinary, progressive character of the place, with its 6,000 inhabitants.

<sup>1</sup> Rhode Island Historical Magazine, Vol. VI, p. 216.

<sup>2</sup> Life and Letters of Berkeley, p. 41.



The most thriving, flourishing place in all America for its bigness."<sup>1</sup> We shall note the sectaries, who "agreed in a rage for finery, the men in flaming scarlet coats and waistcoats, laced and fringed with brightest glaring yellow. The sly Quakers, not venturing on these charming coats and waistcoats, yet loving finery, figured away with plate on their side-boards."<sup>2</sup>

Graduates from Harvard College were frequent, with an occasional native who had been educated at an English university. The girls were often sent to Boston for their schooling.

Dissenters naturally attracted the notice of this good-humored ecclesiast. "The inhabitants are of a mixed kind, consisting of many sorts and subdivisions of sects. Here are four sorts of Anabaptists besides Presbyterians, Quakers, Independents, and many of no profession at all. Notwithstanding so many differences, here are fewer quarrels about religion than elsewhere, the people living peaceably with their neighbours of whatever profession. They all agree in one point, that the Church of England is second best."<sup>3</sup>

This accommodating spirit noted by the Dean was enforced in most piquant manner by Captain William Wanton, a Quaker and a son of a preacher. He courted Ruth Bryant, the beautiful daughter of a Presbyterian deacon, in Scituate, Mass., who would not hear of such laxity in marriage, but the ardent groom solved the difficulty. "Ruth, I am sure we were made for each other; let us break away from this unreasonable bondage. I will give up my religion and thou shalt give up thine and we will go to the Church of England and the devil together."<sup>4</sup>

Lodowick Updike gives his boyish impression of the liberal Dean in Trinity pulpit. "All sects rushed to hear him; even the Quakers, with their broad brimmed hats, came and stood in the aisles."<sup>5</sup> In one of his sermons he very emphatically said 'give the devil his due, John Calvin was a great man.' "<sup>6</sup>

Rev. James McSparran settled at St. Paul's church in Narragansett in 1721, was not as tolerant toward the "pestilent heresy" of the Quakers. He stated that there was no established religion, "but the Quakers are,

<sup>1</sup> Ibid., p. 160.

<sup>2</sup> Ibid., p. 157.

<sup>3</sup> Ibid., p. 160.

<sup>4</sup> Annals of Trinity Church, p. 52n.

<sup>5</sup> "In 1700, one-half the inhabitants' were Quakers. Annals Trinity Church, p. 10. Roger Williams affected the Island settlement indirectly. He differed in doctrine from the Friends; while on the other hand, the system of laws established by Coddington and Clarke was adopted by the whole colony and enabled Providence to maintain a cohesive government.

<sup>6</sup> Updike, Narragansett Church, p. 120.



for the most part, the people in power.”<sup>1</sup> George Fox came in 1672, on his powerful mission. William Penn said of him that he was “civil beyond all forms of breeding.” His influence, working on the radical settlers of the island and their descendants, must have had gracious effect. Historians and critics rooted in the established order of the sixteenth and following centuries, when judging dissent, can only see jangling differences; for they are blindly unconscious of the indestructible elements of beauty, growing out of freedom from arbitrary control in religious and social matters. Good Dean Berkeley cited four varieties of Anabaptists among his new friends and neighbors. Anabaptism simply meant the worst form of anarchy to an ordinary Catholic or Calvinist of the differing centuries. Yet the conservative Erasmus could term them “a people against whom there is very little to be said.” In some cases, goaded by severe laws, they were wild and fanatical, but were in general mystically sincere and pious. They were not necessarily historical Baptists, though the rite of baptism usually distinguished them.

In the great social influences forming the Newport of mid-eighteenth century, the Literary and Philosophical Society with the Redwood Library were powerful factors. The first institution was formed in 1730; some claiming that it was originated by Berkeley. Mr. Mason a competent and sympathetic authority says it “owed something of its influence to him we may readily admit; but when he came to Newport, intellectually, he found it no barren wilderness.”<sup>2</sup> The people were chosen and elect, whether we consider Coddington, John Clarke and the disciples of Anne Hutchinson, or the friends of Roger Williams, or the converts of George Fox, or the enterprising spirits gathered into “the most thriving place in all America.” The Quaker Wanton and the high Puritan Ruth Bryant moulded into genial Episcopalians were fair examples of this annealing culture.

They had books already, as will be shown later, and representatives of all the sects, Jacob the Quaker scientist; Collins and Ward, Seventh Day Sabbatarians; Callender, a Baptist; Leaming, a Congregationalist; the Episcopal Honyman and others banded together. There was an elaborate set of rules, with forfeits and fines for all sorts of neglect and misfeasance, as was common then; some showing the earnest spirit of life prevailing.

The Society was to consider “some useful question in Divinity, Morality, Philosophy, History, etc.,” but “nothing shall ever be pro-

<sup>1</sup> *Ibid.*, p. 510.

<sup>2</sup> *Annals Redwood Library*, p. 2.

the first time, the author has been able to make a detailed study of the

whole of the period from 1783 to 1802, and to compare it with the

period before 1783, and with the period after 1802.

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posed or debated which is a distinguishing religious tenet of any one member. . . . Whoever shall make it an excuse to avoid giving his opinion, that he has not thought of the question, or has forgot what the question is, shall forfeit one shilling. Whoever is unprovided of a proper question, on his turn to propound one, shall forfeit one shilling."<sup>1</sup>

The first "authentic paper" is dated 1735, though there must have been earlier examples. The Society was conducted vigorously and continued until about 1747 and had some Occasional Members, among whom was Stephen Hopkins of Providence. Rev. Dr. Samuel Johnson, another participant, lived at Stratford, Conn. He was an ardent disciple of Berkeley, visiting him soon after his arrival. As he was invited to the rectorate of Trinity in 1750, it shows the permanence of Berkeley's influence in the Colony. Afterwards he was President of King's College, New York.

Newport was a favorite destination for Scotch immigrants, and accordingly their influence was strong in the community. We get an inkling of the relative importance of the port from this statement of Dr. Waterhouse. "Between the years 1746 and 1750 there came over from Great Britain to the English Colonies a number of Scotch gentlemen. Some settled in Philadelphia, some in New York, but the greater part sat down in that pleasant and healthy spot, Rhode Island."<sup>2</sup>

Edward Scott,<sup>3</sup> the grand-uncle of Sir Walter, was for more than twenty years master of the grammar and classical school. He was an active member of the Philosophical Society and Librarian of the Redwood.

There had been collections of books all through the century. Regulations of the Library of Trinity Church were recorded in 1709. Some of those volumes exist in fair preservation, stamped in gold letters "Belonging to ye Library in Rhode Island."<sup>4</sup> Bequests down to 1733 show small collections of good books. John Clarke in 1676 left a Concordance and Lexicon written by himself, also a Hebrew Bible. Benedict Arnold in 1733 left, besides Quaker books, Milton, Quarles, Fuller and Plutarch. In 1747, the Redwood Library was engrafted on the stock of the Philosophical Society. Abraham Redwood, a wealthy merchant and liberal Friend, gave £500. Henry Collins, a Seventh Day Baptist, furnished the land on which the Library stands. Born in 1699, he was a product and a maker of the culture we are studying. Doctor Benjamin Water-

<sup>1</sup> Annals Redwood Library, p. 14.

<sup>2</sup> Ibid., p. 28.

<sup>3</sup> Annals Trinity Church, p. 55.

<sup>4</sup> Ibid., p. 19.



house, a close friend of Gilbert Stuart—himself a graduate of the University of Leyden, finally professor of Medicine in Harvard College—called Collins the Lorenzo de Medici of Rhode Island. Hon. William Hunter said of him, “he loved literature and the fine arts; had the sense of the beautiful in nature conjoined with the impulse to see it imitated and surpassed by art; he was a merchant, enterprising, opulent and liberal. Smibert was the father of true painting in this country. . . . Collins was fortunate enough to engage his earliest labors . . . his own portrait, Clap, Callender, above all Berkeley himself.”<sup>1</sup>

The list of books<sup>2</sup> ordered from London is interesting, and we may glance at a name here and there, for we have the spirit of the time in black letter. There were 114 titles in folio. Barclay and Penn, Barrow, Burnet’s Reformation, a general dictionary of ten volumes, Hooker, Grotius, Wood’s Laws of England, Sir William Temple. In quarto 73 titles include dictionaries, Cudworth, Eusebinis, Fluxions, Boyles, Bacon, and Rowe on Wheel Carriages. The octavos cover 95 standard classics, with an occasional Erasmus, Puffendorf or Johnson. History took 73 titles, Divinity and Morality 48, which varied from Sherlock, Butler, Warbuton to Mrs. Rowe’s “Friendship in Death” or “Young Gentleman and Lady Instructed.” Forty titles were in Physick, 24 in Law, 54 in Natural History, Mathematics, etc., 55 in Arts Liberal and Mechanical, 37 in Miscellanies, Politics, etc. In duodecimo, there were 135 examples of very good general reading, as we should phrase it.

These names embody the books they desired; perhaps we should scan more closely those given by several gentlemen; for the volumes are such as they had. In folio 28 titles show Baxter, Beaumont, Fletcher, Chaucer, Herodotus, Homer, Justin Martyr, the Rambler, Spenser. In 22 quarto, 54 octavo were Descartes, Middleton, Addison, Bolingbroke, Calvin’s Institute in Latin, Douglass’ Summary from the author, Gentleman’s Magazine for two years, twelve magazines from Philadelphia, Grey, Young’s Night Thoughts, Roderick Random, Pope, Erasmus.

In a thriving and progressive community, accidents as well as incident contribute to the vital increase. As the Scotch “forty-five” sent out emigrating rebels to give needed strength to the new world, so the earthquake at Lisbon in 1755 sent more than sixty families of accomplished Jews<sup>3</sup> who were generally wealthy merchants, attracted by liberal government and commercial opportunity to our little isle by the sea.

<sup>1</sup> Ibid., p. 27.

<sup>2</sup> Annals Redwood Library, p. 494.

<sup>3</sup> Newport Historical Magazine, Vol. IV, p. 162.



The Jew first embodied and represented in an individual, the creative power of industry, flippantly characterized as the "Almighty Dollar." It is a fructifying idol, not almighty indeed, but powerful to enlist man with man, and to hold him subjected—not to a greater and sovereign man—but to citizen and people embodied in the State. Feudalism had been tested and found wanting, as it has been recently outgrown in Japan. Greater than the universal imperial power of Egypt and Assyria, greater even than Rome, was the economic force of industry; pledged to the State as a whole, but returning to each man in his own pocket, a universal tribute of mankind to man—the dollar. The philosophy of the eighteenth century, baptized in the blood and sacrifice of French feudal privilege, was necessary to garner in and bestow on each peasant or householder, this new tax, toll, impost and assessment of society, payable to its least and lowest member.

Meanwhile, England was so far ahead of its compeers in modern development that it had cut off the head of a king in the seventeenth century, by way of showing privilege and blind despotism, what was meant by the awakening of the human mind. All this is frequently treated as being absolutely involved in constitutional government, expanding suffrage and parliamentary representation. Truly, it is a part of these great categories of human progress, but it is even more part and portion of the larger social movement; by which not only is government parcelled out by King, Kaiser and cabinet, by parliament, democratic party or aristocracy to render political rights fairly; but also by which the economic dollar flowing out of capitalist's coffer or laborer's pocket can renovate and fructify the whole movement.

By this extraordinary exercise of social force in the eighteenth and nineteenth centuries, the face of the world was rapidly changed, Napoleons being elevated, or in turn crushed, by the way. The greatest exponent, the largest interpreter of this universal social force, working through particular individuals, was the historic Jew. He was little comprehended then, he is not wholly understood to-day. Anyone can see that the new economic dispensation did not endow the feudal descendants of fabled Roland or historic Richard with new privilege; nor did it allege to the robber dynasties of Napoleonic marshals the administration of the new powers of society. It went to the Ghetto for new administrators, in the persons of shivering Shylocks and abject Isaacs of York. The scions and representatives of these new social administrators came out on the enlarged Rialto, the modern Bourse.

I hinted in the beginning, rather than affirmed, that Newport was a wayside product of the whole social eighteenth century. The Jew, with



his enlarged intelligence and creative skill, went into an appreciative and responsive atmosphere.

The "metropolitan" community, as it called itself in 1712, had come to be an important mart. Dr. McSparran and Douglass substantially agreed in reporting the commerce of 1750 to 1760. Butter and cheese, grain, fat cattle, fine horses, pipe staves and lumber were among the exports, largely to the West Indies. The Narragansett pacers were famous, pacing "a mile in little more than two minutes, a good deal less than three,"<sup>1</sup> according to the worthy parson. There were above 300 vessels of sixty tons and more, including coasters, in the export trade. In 1749, there were 160 clearances for foreign voyages.<sup>2</sup> In 1770, there were at least 200 vessels in the foreign and 400 in the coasting trade,<sup>3</sup> the population having grown to 12,000. After 1707, trade in sugar, rum, and negroes grew rapidly. Sugar and molasses were distilled at Boston and more at Newport. The slaves were generally carried to the West Indies, sometimes to Newport or Boston. Much capital from Boston assisted in the business at Newport.<sup>4</sup> Privateering in the French and Spanish wars was a stimulating element in commerce. The Wantons, Ellerys, Malbones, indeed almost all the names are represented in this warring commerce.

Rev. James Honyman,<sup>5</sup> Scotchman and rector of Trinity from 1704 until 1750, was conciliatory in his ministry, drawing hearers from all the surrounding country. Dr. McSparran, Irishman of Narragansett, learned, acute, disputatious, was a keen sectarian, believing in anybody's establishment, if he could not have his own. He found in 1721 "a field full of briars and thorns. . . . Here liberty of conscience is carried to an irreligious extreme."<sup>6</sup>

We get a wider outlook and more judicial report from Arthur Brown, son of a rector of Trinity. He lived in Newport until 17 years old, then entered Trinity College, Dublin, becoming Senior Proctor and Professor of Greek. He wrote:

"The innocence of the people made them capable of liberty. Murder and robbery were unknown. During nine years at Newport from 1762 to 1771<sup>7</sup> (I speak of my own knowledge) only one person was executed, a notorious thief and housebreaker one Sherman. . . . The mul-

<sup>1</sup> Updike, Narragansett Church, p. 514.

<sup>2</sup> Rhode Island Historical Magazine Vol. VI, p. 310.

<sup>3</sup> Ibid., Vol. VII, p. 47.

<sup>4</sup> Weeden, Economic and Social History of New England, Vol. II, pp. 455-469.

<sup>5</sup> Annals Trinity Church, p. 94.

<sup>6</sup> Updike, pp. 511, 514.

<sup>7</sup> It will be remembered the population was 12,000. And we should compare the legal and criminal experience of England at same period.



tiplicity of secretaries [*sic*] and strange wildness of opinions, was disgusting to a reasonable mind, and produced as great a variety, though with no such pernicious effect as in the reign of Charles the First; upon the whole, however, there was more genuine religion, morality and piety diffused than in any country I have ever seen. . . . The state of literature in America was by no means contemptible."<sup>1</sup>

The refined culture of such a people must find expression in art, though the century was not fruitful in the plastic arts. John Smibert, another Scotchman, is considered to have been the first artist of note in America. He came to Newport with Dean Berkeley and painted many portraits there. Robert Feke, little known, but one of the best colonial artists, practiced there in the mid-century. Gilbert Stuart, the marvellous delineator of Washington, born in Narragansett, educated in Newport, was formed at the beginning by these collections of pictures. Cosmo Alexander, an artist of repute, spent two years in America, mostly on the island; he taught Stuart and first took him to England. Washington Allston was fitted for college in Newport. Edward G. Malbone, born at Newport in the revolutionary time, was self-taught and the atmosphere of the island-paradise lighted up his palette. Benjamin West said of his "Hours" that "no man in England could excel it." There is in the delicate lines of this bit of ivory a "dignity, character and expression"<sup>2</sup> inspired by the whole ideal life I have attempted to set forth. We have in these words the criticism of a sympathetic artist. I would note also a certain grace which is the refining excellence of beauty.

The grace of culture may be rendered in a picture; its strength and force must be represented by a man or men. Ezra Stiles, though not the outgrowth, was a collateral product of our island. Coincident with the Jewish immigration, he became minister of the Second Congregational Church in 1756, at twenty-nine years of age, influenced "partly by an agreeable town and the Redwood Library." He was Librarian during most of his twenty years sojourn. Corresponding with European authors, he solicited books for the Redwood. His folio Homer is preserved fully annotated by him in the original Greek. He became President of Yale College, the natural precinct of Jonathan Edwards,<sup>3</sup> who had told the previous generation that the "existence of all exterior things is ideal."

<sup>1</sup> Rhode Island Historical Magazine, Vol. VI, pp. 161, 168-171.

<sup>2</sup> Arnold. Art and Artists in Rhode Island, p. 9.

<sup>3</sup> We should note the sympathy, correlative though not derived, between Edwards and Berkeley. "The soul in a sense, has its seat in the brain; so in a sense, the visible world is existent out of the mind; for it certainly in the proper sense, exists out of the brain. . . . Space is a necessary being, if it may be called a being; and yet we have also shown, that all existence is mental, that the existence of all exterior things is ideal." Cited from Edwards by Sereno E. Dwight. Life and Letters of Berkeley, p. 182.



Stiles formed Chancellor Kent, and Channing inheriting his Newport teachings said "in my earliest years, I regarded no human being with equal reverence." If he had done no more than to affect seriously these two men, America would owe him a great debt.

This happy community was fatally damaged by the Revolution, when its commerce fled to the safer port of Providence. Many of its citizens were loyalists, and the armies of both contestants trampled over the city. The society created by its peculiar culture was scattered, and the true "Paradise of New England" ceased to be.

## THE STRANGE STORY OF ROGER WILLIAMS

BY EDMUND J. CARPENTER, LITT.D.

Early in the month of February, 1630, arrived at the port of Boston, in New England the ship *Lyon*, sixty-seven days from Bristol, England. It was a voyage memorable in the history of our country and of the world itself. In itself, this voyage was very much like that of other emigrant vessels of that day which, at considerable intervals, put in at that port. Many of these bore upon their passenger lists the founders of our well-known American families. Many of these immigrants brought with them only their families, a few pounds in money, a few pieces of quaint furniture and a sturdy character, which aided in the upbuilding of a new commonwealth, based upon righteousness.

The *Lyon*, however, upon this voyage, brought a man imbued with ideas new and strange. Some of these upon examination, proved to be meretricious and without value, mere tinsel-covered garments, in which to array a man of cap-and-bells. One after another of these he offered to the use of the colonists, but one after another, they proved valueless and were tossed aside. At length, annoyed by what they regarded as frivolities, and then as interference with the basis of the very government itself, the people sent him away.

But, strangely enough, this man who, for a while dawdled with worthless notions, like the artisan, toying with pinchbeck jewels, was destined to be the exponent of an idea which, like a jewel of great price, was to be cherished forever, by the whole of Christendom.

It was an era of transition, which had preceded the advent in the New World, of Roger Williams. The century which saw the rise of



the Reformation saw also, in Europe, the rise of diverse religious sects. It saw, in England, not merely the development of these sects, but the discovery of a sentiment which, finding its natural outlet in religion, invaded the realm of polities and broadening itself, established a new theory in the life of man and the conduct of nations. In this century the human mind, dimly looking into the mists of the future, was girding and preparing itself for a struggle which was to end, long years after, in the establishment of new thoughts, new principles, a broader life and a more thorough recognition of human rights and duties.

For nearly a century before the birth of Roger Williams this contest had been waged. Throughout the reigns of Henry VIII, of Edward VI, of Mary, of Elizabeth the thought had been dominant that it was incumbent upon governments to interfere in affairs of religion. It remained for this man to found a state, in the wilderness of the New World, which should govern its people "only in civil things." This was indeed regarded, in those days, as "a lively experiment" in statecraft; its success is known to all the world.

It would appear that Williams was cordially received by the people of Boston on his arrival, for Governor John Winthrop, in the chronicles of the day, which he studiously kept, records this arrival as that of "a godley minister." Pausing a moment to record something of the long-waged controversy concerning the origin of this man, it may be said briefly that the most recent researches show him to have been a native of London, born at about the opening of the seventeenth century. He was undoubtedly a son of James and Alice Williams. He was prepared for college at the Charter House school, London, and entered Pembroke College, Cambridge, in 1623 and graduated with the degree of Bachelor of Arts four years later. These brief, but important data have been established beyond cavil, within recent years.

After graduation he appears to have prepared for the church and was admitted to holy orders in the Established Church of England in 1628. In the early years of his education he appears to have attracted the attention of Sir Edward Coke by his accurate shorthand reports of proceedings in the Star Chamber, and it was through the patronage of this eminent jurist that he was enabled to pursue his higher studies. It would seem, however, that after graduation, he did not succeed in retaining the good opinion of his patron, for, upon the back of a packet of letters, written by him to Mrs. Sadlier, the daughter of Sir Edward, and still preserved, is an endorsement, in which Mrs. Sadlier designates him as "a rebel to God, the King and his country."

We may infer, therefore, and no doubt correctly, that after his ad-



mission to orders in the Established Church, Williams became identified with the Puritan wing of that Church, whence he drifted into Separatism. There is certainly no record to prove that he was ever settled over a parish in England, but there is evidence that he was for a while a private chaplain to Sir William Masham, of Otes, in the parish of High Laver, Essex. The British Museum cherishes among its store of manuscripts, two letters, for many years the property of the family resident at Barrington Hall, Hatfield, Broad Oak, England, which serve to throw a strong light upon the life and character of Roger Williams, at this period of his career. It was while Williams was in the employ of Sir William Masham that he formed the acquaintance of a young woman named Jane Whalley. She was a niece and an inmate of the family of Lady Joan Barrington, widow of Sir Francis Barrington, baronet, of Barrington Hall. The young woman was a daughter of Richard Whalley and a sister of Major General Edward Whalley, in later years one of the judges of King Charles I, and long a fugitive from the wrath of the second Charles, remaining many years in concealment at New Haven, Connecticut. Miss Whalley's mother was Frances Cromwell, a sister of Robert Cromwell, the father of the Lord Protector.

Lady Barrington, the aunt of Jane Whalley was the mother of Lady Masham, the wife of the patron of Williams. It is not difficult, then, to trace the manner by which the two young people became acquainted; neither is it unaccountable that, thus thrown in companionship, on the part of one of them at least, a more tender feeling should have resulted. Williams was now twenty-seven years of age and Miss Whalley was probably somewhat his junior. From the tenor of the first of the two letters alluded to, which are addressed by Williams to Lady Barrington, it would appear that the partiality of Williams for Miss Whalley and his attentions to her had become so marked that they had caused considerable comment. He was fain, therefore to absent himself, for a time from Hatfield Priory and send in his stead a "paper deputy," or an appeal to Lady Barrington to aid him in his aspirations to the hand of her niece.

In this letter he confesses to her ladyship his affection for her niece and proceeds, in a business like manner, to discuss her qualities and his own. He intimates a belief that his affection is, in some degree, returned, but intimates also that he has been warned that his sweetheart has a temper of her own, and admits that her rank in life is much above his own. Their fortunes, he thinks, will compare favorably, for she has no expectations and, as for himself, he confesses that he has no fortune, beyond his modest expectations from his mother, a limited amount of



cash in hand and a few books. He has, he declares, declined two church livings, each of which yielded one hundred pounds yearly, because of "a tender conscience;" and he assures her ladyship that he is so entirely suited with his present position, that nothing could induce him to leave it.

The second letter, which is dated at Otes, May 2, 1629, is of a different tenor; Lady Barrington has without doubt, denied his suit, and perhaps a little sharply. His reply is with a pen dipped in gall. In no uncertain manner he predicts for Lady Barrington an unhappy hereafter, except she repent. "The Lord," he declares, "will doe what he will with his owne. He owes you no mercy."

It is not difficult to imagine the anger of Lady Barrington, at the receipt of this epistle, and we may readily understand that his usefulness as chaplain to Sir William Masham was brought to a sudden close. Despite his expressed determination to remain indefinitely at Otes, his office was, no doubt, at once "declared vacant," and Williams was obliged to seek some other place of livelihood. He intimated, in his first letter to Lady Barrington, that he had received "a New England call" and it is probable that, when dismissed from the service of Sir William his mind naturally turned in that direction. It is a matter of record that the Rev. John Wilson, minister of the First Church in Boston, was, at about this time, upon the point of relinquishing the care of his parish, for a time, and returning to England. The pulpit of that church was, indeed, vacant, when the ship *Lyon* dropped anchor in Boston harbor and the advent of Roger Williams was hailed by John Winthrop, as that of "a godley minister."

It is probable, therefore, that driven from Otes his mind reverted to the Boston vacancy, of which he had been apprised. But not only was he dismissed from his employment at this time, but he had, not much later, attracted the attention of Archbishop Laud, who had, at this time, a sharp eye for heretics. We find him, then, about nineteen months after his quarrel with Lady Barrington, travelling on horseback rapidly toward Bristol, where he was to take ship for the New World. Since his disappearance from Essex we lost sight of him, until this moment, when we see him, on horseback, approaching Bristol. In the nineteen months which have intervened he has not drifted far from Essex, for, in a letter to Mrs. Sadlier, he describes himself as "riding Windsor-way to take ship at Bristol." Windsor being a town of Berkshire, but a little west of Essex, we may decide that in this interval he had remained at no great distance from his former home, while deciding upon his future course.



How this intervening time was employed we have little means of ascertaining. It is probable, however, that, since during this period he had attracted the attention of the Archbishop of Canterbury, he must have employed this time, to some extent, in openly advocating the doctrines of the Separatists. We must be sure also that the interim had been employed in affairs of the heart. In his second letter to Lady Barrington, while reluctantly surrendering his claims to the hand of her niece, he expresses the hope that they two may "live together in the heavens, though ye Lord have denied that union on Earth." We know, however, that, when he set sail from Bristol, in the good ship *Lyon*, he did not go alone.

The journey of Williams across England from the eastern to the western counties was fraught with some danger. He was in constant fear of arrest, as we may gather from the tenor of his letter to Mrs. Sadlier, already cited. "My much honored friend, that man of honor and wisdom and piety, your dear father [Sir Edward Coke]", he writes, "was often pleased to call me his son; and truly it was as bitter as death to me, when Bishop Laud pursued me out of this land and my conscience was persuaded against the national church and ceremonies and bishops, beyond the conscience of your dear father. I say it was as bitter as death to me, when I rode Windsor-way, to take ship at Bristow and saw Stoke House, where the blessed man was and I durst not acquaint him with my conscience and my flight."

We have said that he did not go alone. He had in the time which had intervened since the dismissal of his suit for the hand of Jane Whalley, succeeded in banishing from his mind his hopeless love and in filling the place in his affections, with another. We know from the record of Winthrop that his wife was in his company on his arrival at Boston. The records at Providence give her name as Mary, but, except this meagre record, we have, until within hardly more than a decade past, known nothing of the wife of Williams. In a pamphlet published in Providence, in the year 1896 entitled "Some William Harris Memoranda," is found a letter from William Harris to one Captain Dean, bearing date November 14, 1666. In this letter a reference is made to a brother of Mrs. Williams, Warnerd or Warnard, by name. Even this slight addition to our store of information regarding the wife of Williams is of interest. We have some side lights upon her character, however, for, when Williams some years later was obliged to flee into the wilderness, to avoid arrest and deportation to England, she remained behind, at Salem, and kept and maintained the household, until her husband should have made a new home for them elsewhere.



We know, too, that she must have been a woman of some decision of character; for, upon one occasion, we infer that she refused to allow her husband to control her conscience, in matters of religious belief, and was, as a result, excluded from participation in the religious exercises, which he had set up in their own home.

It is of interest to follow, for a time, the fortunes of Jane Whalley, the first love of Roger Williams. It is certain that, although the addresses of Williams were rejected—it is to be presumed on account of his slender financial resources—the young woman became afterward the wife of a Puritan clergyman, the Reverend William Hooke, a graduate of Oxford. He was vicar of Axmouth, in Devonshire, but, eight years after the emigration of Williams he, too, emigrated with his wife to New England. He became a pastor at Taunton, Massachusetts, and from 1644 to 1656 was settled at New Haven, Connecticut. Later he returned to England and became the private chaplain to his wife's cousin-german, Oliver Cromwell, Lord Protector of England.

The career of Roger Williams in New England has been, for years, the subject of warm controversy. It would appear that he was very strangely misguided in regard to the religious character of the Massachusetts Bay colonists. He must, when in England, have understood thoroughly the difference in theological position between Puritan and Separatist. Beyond doubt he was well aware of the position of the Separatists of Nottinghamshire and Lincolnshire who had fled to Holland and had thence emigrated to Plymouth in New England. But, strangely enough, he appears to have gone to Boston, imbued with the idea that the colonists there were in accord with the Plymouth settlers. On his arrival he soon discovered his error and, being apparently as little in accord with the Puritans as with the Established Church, he withdrew to Plymouth.

At Plymouth he remained for a time, but, although his personal character was above reproach and his disposition and address blameless, he does not seem to have commended himself wholly to the Plymouth brethren. From all available records he was full of whimsicalities, now suggesting this and now that oddity of belief, or of mode of life or thought, all of which was quite distracting to the people who had come out into the wilderness in search of peace and concord. He was not expelled from Plymouth, but the people of that colony were quite willing to have him go, and they dismissed him in brotherly love, when he declared his intent to go to Salem.

To Salem, therefore, he went and here he appears to have found a more congenial people. Williams aspired to be a leader of men, and at



Salem he was able, to some extent, to realize his aspirations. He continued, from time to time, to advocate new thoughts and did not fail to find followers. As an example of the whimsicalities, of the tinsel-covered garments, to which allusion was made at the opening of this paper, was a notion which he advocated that it was improper and immodest for women to appear in public, and especially at church, unveiled. So persistently did he argue for the adoption of this notion, that he found many followers; and, so thoroughly did these followers adopt his arguments that it soon became a belief among the women of Salem that, to appear abroad unveiled would be a violation of a divine command and womanly modesty.

Somewhat amusing is the manner in which this curious notion, and custom which it established, were simultaneously crushed. To Boston, after a while, was brought the news that the women of Salem, following the teachings of Williams, had established the universal custom of swathing their countenances in impenetrable veils, whenever they went abroad and especially when they attended church. This coming to the ears of John Cotton, the eminent divine, he determined to prick this bubble and turn the notion to ridicule. He made it his way to go to Salem, for a brief visit. As a matter of course he was invited by Mr. Williams to occupy his pulpit, and Cotton, nothing loth, accepted the invitation extended in so brotherly a manner. For his scripture lesson he read the Old Testament story of Tamar, who assumed the part of a harlot and, covering herself with a veil, sat by the wayside. So potent were his arguments against the established custom, based upon this passage of scripture, that, before his discourse was ended, he detected, here and there, in his congregation, a white hand silently creeping out of obscurity, and drawing aside the heavy veil which concealed the face of the wearer. When the congregation assembled for the afternoon service, every veil had disappeared, every face was uncovered to the day, and Williams wisely abandoned this notion.

There is no complete proof that Williams began to promulgate his grand thought of a complete separation of church and state previous to his banishment, or that his banishment was caused by the declaration of the principle of liberty of conscience. The teaching which brought about the condemnation of the colonial authorities appears to have been chiefly the persistent promulgation of the doctrine that the King, in granting to the colony the patent to the land, had exceeded his powers and prerogatives. These constant attacks upon the royal prerogative were brought to the attention of the Council for New England, by certain men who had been expelled from the jurisdiction of the colony, for



moral obliquity and who had been deported to England. The charges made by these men that the teachings of Williams were the teachings of the clergy of the colony, and that disloyalty to the King was rampant throughout the settlement, produced a feeling among the King's advisers hostile to the colony. The abrogation of the charter was threatened, and at Boston and Salem great alarm was felt. Williams was shown the danger and promised amendment but so given was he to controversy that he was apparently unable to fulfill his promises. It was then determined to deport him, and an officer was sent to Salem to apprehend him and put him a prisoner on board a vessel about to sail for England.

Warned by some friend he fled into the wilderness and for fourteen weeks wandered, the guest of the Indians whom he had often befriended and whom he had endeavored to teach the principles of the Gospel. His subsequent life is open to the world. At the head waters of Narragansett Bay he at last paused in his wanderings and here brought together a group of followers. At first, so few in numbers were these people that no form of government was required. But, as the numbers increased a government became necessary and, following the example of the Plymouth settlers, an agreement for a democratic form of government was drawn and signed. This agreement did not differ greatly from that executed in the cabin of the *Mayflower*, in the harbor of Cape Cod, save in its final clause, "Only in civil things." Never before had a government been formed in which entire freedom of religion had been secured to the people. It was an idea then new and much doubt was felt, by surrounding colonies and by the home government and people of England, as to its success. The universal adoption of the idea was shown in 1898, when the treaty, made between the United States and Spain, secured to the people of Porto Rico and other territory ceded to this government, absolute freedom of religion. The three words at the close of the Providence compact opened up a new era in human life and civilization, whose exponent was the man who, after much groping amid strange theories, at last saw a great light, which, in these later times, has burst forth into a full blaze of glory.



## THE ANCIENT STIRLINGS OF CADDER, SHERIFFS OF STIRLING, AND SOME OTHERS

By ALBERT M. STERLING

As families go, that of Stirling is of pretty respectable antiquity. There are few in Scotland or in Great Britain whose origin was much earlier or whose successive generations have remained as clearly defined.

Once upon a time, there came out of the South into the kingdom of Scotland, a man, whom King David I of that country induced to journey there to assist in bringing the light of better things to his tempestuous countrymen. His name was Toraldus and he is held to have been a Saxon chief, one of a company of distinguished Saxons, Normans and others who made Scotland their home in the first half of the twelfth century.

Toraldus, Vicecomite, was a witness to a charter of a salt pit in Carsaak, granted by David I, who reigned from 1125 until 1153, to the Abbey of Kelso. The other witnesses to this document were persons of the highest rank and consideration, holding great public offices, such as Robert, Bishop of Saint Andrews; John, Bishop of Glasgow; Edward, Lord Chancellor; Herbert, Lord Chamberlain; Duncan, Earl of Fife, and Uctred, son of Fergus, the Lord of Galloway.

There can be no doubt but that Toraldus (Thorald or Thoraldus as it is also written), was himself a member of this highest order of society in the Kingdom and of one those militant men whose associated endeavors represent the history of the reigns of their sovereigns.

This charter, dated "apud Strivelin," was granted in or before the year 1147, for it was in that year of grace that John, Bishop of Glasgow, one of its witnesses, died.

Toraldus was Sheriff of Stirling, then a royal residence, and for several generations this office was hereditary with his descendants. His son, "Williemus, Filius Thoraldi, Vicecomes de Strivelyn," was a witness to a charter by William the Lion, who reigned from 1165 until 1214, to the Abbey of Arboroth, of a salt pit in the Kars and to another charter granted to the church of Saint Mary of Stirling.

He, himself, granted a charter as "William, son of Thorald, Sheriff of Stirling" of the church of Kirkintilloch, to Cambuskenneth Abbey, which was witnessed by his son Alan, among others.

Not until after the third generation was the surname "de Strivelyn" adopted from the high office which the family held as Sheriffs of Stirling.



The name itself is of very great antiquity and was first applied either to the great rock upon which the Castle of Stirling is now situated, or to the immediate locality. From the earliest times, when Scotland was inhabited by primitive man, down to the union of the Scottish and English monarchies in 1707, this mass of rock, rising abruptly out of the plain, has been an important vantage point. Naturally, the location would form a center for great gatherings, whether friendly or hostile, and from the frequency of the struggle for its possession it became known as "Striveling," or the Rock of Strife—the Mons Dolorum of the early monastic writers. This is the usually accepted derivation of the name, but some authorities explain that the strife alluded to in "Striveling" is not the warfare of men but the striving of the waters of the rivers Leith, Allan and the Forth, which meet near Stirling, the ancient Gaelic for which—"Stribh Lin," signifying the strife of streams, may have been originally given to the town.

The name has been spelled in a greater variety of ways, perhaps, than any other surname in the English language, fully two hundred forms existing.

Its present spelling did not become general until near the beginning of the eighteenth century. During the intervening ages the prevailing form was some variation of the ancient name, Striveling. Some of these variations found in old records are: Strevelyn, Strivelyne, Struvelyne, Stryvelyne, Streuyllyn, Strielyn, Strevylling, Streveline, Streuylling, Strewynlyng, Striwylyne, Strywelyng, Streueling, Sternlyng, Strivilling and so on in seemingly endless multiplication.

That Toraldus was the founder of the family of the Stirlings of Cadder is disputed upon seemingly good grounds by one eminent authority who claims that one Walter de Strielyng was the earliest to bear the name. This Walter is mentioned in a charter granted by King David I, to Nicolas, his clerk, of twenty shillings out of the lands of Hedinham or Edname, in Teviotdale, held of the King by Peter de Strielyng, son of Walter, made about the year 1150.

Walter was one of the witnesses to a charter of confirmation by Henry, Prince of Scotland, son of David I, to the church of Kelso, of the grant of the church of Sprouston, by John, Bishop of Glasgow. This charter must have been granted before June 12, 1152, for upon that date Prince Henry died.

It may be stated that in the third generation, in the person of Sir Alexander de Striueling, Sheriff of Stirling, these conflicting authorities respecting the first generations, meet upon common ground and continue without great disagreement.



This Sir Alexander, by one authority styled "Alexander, son of William, son of Thorald," Sheriff of Stirling and Justiciar of Lothian, and by the other called "son of Peter of Cambusbarron and grandson of Walter," was the first proprietor of the estates of Cadder and Ochiltree. Cadder was given to the Bishops of Glasgow by William the Lion, for the safety of his soul, about the year 1180. Soon after this the bishop appears to have feud out the lands of Cadder to Sir Alexander de Striueling, whose descendants continued to hold them under the Bishops of Glasgow and their successors. This estate is still held in the family of one of the three claimants for the honor of the representation of the ancient Stirlings of Cadder, that of Stirling of Keir. Its present owner is Captain Archibald Stirling of Keir, second son of the late Sir William Stirling-Maxwell, Baronet, of Keir and Pollock. The estate is of some 5,700 acres situated in the parish of Cadder, in Lanarkshire, near Glasgow and in close proximity to a number of important estates belonging to other branches of the family.

An eminent member of the family of the second or third generation was Thomas de Striueling who was Archdeacon of Glasgow, Lord Chancellor of Scotland, etc., and is called a brother of Peter de Striueling of Cambusbarron. He was a witness to a number of charters granted by King Alexander II. One of these, written in 1225, is attested by "Thoma de Striueling, Archidiacus Glasguensi, Gilberto de Striueling, Alexandro filio Patricio de Striueling." Thomas was promoted by the King to the Chancellorship in 1126 and died shortly thereafter in 1127.

A son or brother of Sir Alexander, first of Cadder, was John de Striueling of Ochiltree who had three sons: Sir Alexander of Cadder, "del conte de Lanark," Sir John de Strivelyn of Carse and Alva and Sir William de Striveling.

The two elder were present at the pleadings between Bruce and Baliol for the Scottish crown in 1292 and were among those of the nobility who appended their names to the so-called Ragman's Roll, acknowledging the sovereignty of King Edward I of England. Others of the family who subscribed to this historic document were: Adam de Strivelin of Berwick, John de Strivelin of Berwick, John de Stirling of Moray, chevalier, Andrew de Striueling of Ennerpethin, Henry de Striveling of Stirlingshire, Henry de Striveling of Berwickshire, John de Striveling, chevalier, and William de Striveling of Wigtonshire.

Sir Alexander of Cadder, eldest son of Sir John de Striueling, lord of Ochiltree and Sheriff of Stirling, died about 1300 leaving a son John who was killed at the Battle of Halidon Hill, July 19, 1333, where a cousin of



John, of the same name, was taken prisoner. In this bloody battle 10,000 Scots were killed.

Sir Alexander's descendants continued to possess the estates of Cadder until near the middle of the sixteenth century. Andrew Striveling of Cadder, last male of the line, obtained "a precept of clare constat infesting him" as heir of his father William, in the lands of Ochiltree, dated April 25, 1517.

He died before September 15, 1522, and was survived by an only daughter Janet Striveling, who succeeded her father in the estate of Cadder. In 1534 or 1535 she was married to her kinsman, James Stirling of Keir, and afterwards conveyed Cadder to him and his heirs, who have continued to possess it down to the present. James Stirling of Keir was descended from Sir William de Striveling, third son of John de Striveling of Ochiltree.

John de Striuelyne of Rathoran in Lorn, son of the above Sir William, was taken prisoner at the Battle of Halidon Hill. He married Mary, the aunt of John of Argyll, Lord of Lorn, who granted to John de Striuelyne the lands of Rathoran and others in Lorn, to be held of him for payment of a pair of spurs.

He was a captain of Edinburgh and with Alan Boyd commanded the archers at the siege of Perth, under the Steward of Scotland, 1339, and both were there killed.

The death of John de Striuelyne is thus recorded by Wyntoun in his "Cronykil":

"Inhil thai ware lyand at that Town  
Thai had oft tymys bykkoryng,  
Inhave there wes far and nere shotyng  
Thaire deyd twa Scottis Squyeris  
As thai were Governand thaire archerys  
Alane Boyd and Jhone of Stryvelyne."\*

Of this period was Sir John de Strivelyn, Baron Stryvelin, of Northumberland, whose ancestry has not been ascertained. He was an officer of the English King, one of the garrison of Edinburgh Castle and in 1337 was constituted one of the commissioners to treat of peace with the Scots. Lord Stryveline was summoned to Parliament as a baron, February 25, 1342, as was his son of the same name until January 8, 1371. The son appears to have died without male issue, whereupon the barony became

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\* A free translation of this passage might read: While they were besieging the town they had many skirmishes, both remote and hand-to-hand encounters. There were killed two Scotch squires, as they commanded the archers, Alan Boyd and John Stirling.



extinct. This Sir John was, without much doubt, of a distinct origin from the Scotch Stirlings, probably an indigenous Northumbrian.

John de Striulyne, first of Rathoran, had a son William, who succeeded him and who was father of Lukas of Strivelyng of Rathoran, Rathrene, Boguhumbry, and was the first of Keir. Lukas acquired a "wadset" of Keir from Norman of Lesly of Rothes and was "infest" in these on January 22, 1433. May 7, 1448, a procuratory was granted by George of Lesly, Lord of that family, for resigning in the King's hands, the half of the lands of Keir, in favor of Lucas of Striveling of Boguhumagre. This estate, still held in the family, is in Perthshire, near Dunblane, and at the present time comprises about 8,900 acres of land. It is thus mentioned in Sir Walter Scott's "Lady of the Lake":

"Blairdrummond sees the hoofs strike fire,  
They sweep like breeze through Ochertyre,  
They mark, just glance and disappear,  
The lofty brow of ancient Keir."

A great-grandson of Lukas was Sir William of Striveling, who was infest in the lands of Keir, Glassingall, Lubnocht and others on a Crown precept, dated May 23, 1471. In the following year he founded a chaplainry at the altar of the Virgin, in Dunblane Cathedral Church, for the salvation of the souls of King James III, John Hepburn, Bishop of Dunblane, Lucas Striveling, Sir William Striveling, and Margaret, his wife (his own father and mother), and for the salvation of himself, his wife and children. He espoused the cause of the nobles, headed by Prince James, against King James III. Shortly before the Battle of Sauchieburn in June, 1488, after a skirmish with the Royal forces in which the Prince's party was unsuccessful, the Prince took refuge in the Tower of Keir, but was driven out and the place burned by his pursuers. Many valuable records were then destroyed.

Sir William Striveling was engaged in the battle of Sauchieburn or Field of Stirling, and having been one of the three who were said to have pursued the King from the field of battle, he has been accused of having been directly concerned in the murder of the King. This accusation is thus stated by Scott in his "Tales of a Grandfather": "Who his murderer was has never been discovered or whether he was really a priest or not. There were three persons, Lord Gray, Stirling of Keir and one Borthwick, a priest, observed to pursue the King closely and it was supposed that one or other of them did the bloody deed."

Sir John Striveling of Keir, son of the above, succeeded his father in Keir and other estates in 1503. Upon the death of King James IV, Sir



John was appointed, along with the Lords Erskine and Fleming, to the important office of keeping the person of the young King James V. He was a member of the Parliament of 1524 and was chosen one of the Lords of the Articles and he was probably at the time provost of Stirling. Sir John took a conspicuous part in the turmoil which disrupted Scotland during the succeeding years. He was murdered by Shaw of Cambusmore in 1539, near Stirling, in a fit of compunction "for having been the unworthy instrument of Keir in assassinating Buchanan of Leny."

In 1522 Sir John purchased from the Archbishop of Glasgow for 2,500 merks, the marriage of Janet Striveling, daughter and heiress of the deceased Andrew Striveling of Cadder, with a ward of her lands of Cadder and the mill thereof. In 1529 Sir John had a Crown gift of the marriage. Janet was infest as heiress of her father in 1534 and soon after married James Stirling, eldest son of Sir John. This marriage was probably arranged and consummated with the primary purpose of securing the heritage of Cadder. The year after her marriage, July 8, 1535, Janet began an action against her father-in-law, accusing him of arranging a pretended marriage and of holding her practically a prisoner.

The Lords of Council ordered that the alineation of Cadder obtained by Sir John be annulled.

Janet appeared before the Lords of Council a second time July 29, 1541, when she declared that she did so of her "awin free motive will," that she was at free liberty and desired permission to dispone her lands at pleasure, as other heritors did and that "I am nocht compellit here to, of the quhilk I geif my bodily aith." On December 7, following she conveyed her estates of Cadder to her husband James Striveling of Keir and they have remained with that family since. The divorce of Janet and James was pronounced by the Official of Lothian on the last of January, 1542.

Janet became enamored of one Thomas Bishop some time before her divorce from her husband. He is said to have been originally a tailor and a servitor of Keir. In the month following her divorce, James Stirling granted a disposition and assignment whereby, for certain sums of money paid to him by Thomas Bisshop, his servitor and "spouse affidate" of the said Janet Striveling and for his help and labor in soliciting and furthering the conveyance made by her of her heritage to the said James, he assigned to Bisshop the marriage of the said Janet and became bound to dispone redeemably, the lands of Ochiltree to them in joint fee, with some smaller provisions.

The unfortunate heiress of Cadder, left an orphan in childhood and a prey in her tender years to the rapacity and machinations of her kins-



men, miserable in her marriage, tricked by her paramour to her ruin and to the final alienation of her inheritance led no happy life after her marriage to Bishop. A rhyme is still preserved, descriptive of her misfortunes:

“First she was Lady Cawder,  
Syne she was Lady Keir,  
And Syne she was Tam Bishop’s wife  
Wha clippit wis the shear.”

Little more is known of her. She was living as late as 1588. That she was an intimate of Mary, Queen of Scots, is shown by the renewal of a license from the queen “to her Lovit, Janet Striveling, spouse of Thomas Bisshop, to remain with her husband in the parts of England for twenty days, notwithstanding the wars” and ratifying all rights made or to be made to the said Janet Striveling since her departure and during the currency of the license. Bishop seems to have risen in his estate through his marriage with Janet. He was more or less an intimate of the household of Lord Darnley and was involved in a number of escapades not much to his credit.

The year following his divorce James Striveling of Keir married Jean Chisholme and the line of the Stirlings of Keir and Cadder was carried on through the issue of this second marriage.

During the last hundred years considerable rivalry has existed between the houses of Stirling of Keir, Stirling of Glorat and Stirling of Drum-pellier as to which holds the honor to the representation of the Stirlings of Cadder, each having established the claim to their own satisfaction.

## ANDREW ELICOTT, AN ASTRONOMER, SURVEYOR AND SOLDIER OF A HUNDRED YEARS AGO

By CATHARINE VAN CORTLANDT MATHEWS

Major Andrew Ellicott is remembered by the present generation for his work of laying out the city of Washington. The rest of his useful life seems to fade into a background for this one piece of work, whose final result is evident to-day in a much more tangible and striking form than can be claimed for any of his other surveys. For, of however permanent a value these other surveys have been to his country, they have not been built upon and crowned with beauty, as has the Capitol City.



The planning of Washington was felt to be of great importance at the time it was undertaken in 1791 and that importance is magnified in the viewpoint of the present day because it is realized that the men who planned it builded better than they knew. A hundred years ago Washington was at best a plan which must necessarily reach far out into the future for any adequate accomplishment; to-day it is not only a source of pride as the Capitol City, but it stands for something more; it is an imperishable and ever-beautiful monument to the men whose courage, industry and talents made it possible, and especially to the man who preserved its charm of arrangement to be a national possession for all time.

In giving proper recognition to the significance of this particular task, it should not be forgotten that it was because of important work already well and faithfully done by Major Ellicott, that General Washington in 1791 commissioned him to make the survey of the Ten Miles Square, chosen, after much discussion, to be the site of the Federal City.

At the time that he was requested by the President to undertake this work, Major Ellicott had already become eminent in his profession and was well and widely known not only as a gifted engineer, but as a scientist, and as an astronomer of distinction. His previous surveys covering a period of a dozen or more years, principally comprised state boundary work in Virginia, Pennsylvania and New York.

He was born in Bucks County, Penn., January 24, 1754, the son of Joseph and Judith Ellicott, and great grandson of one Andrew Ellicott, a Quaker of Devonshire, England, who came to this country and settled in Bucks county in 1731.

Bucks county, one of the three original counties established by William Penn in 1682, was purely agricultural, and afforded little opportunity for the talents of the restless, inventive Ellicotts, who seem all to have had unusual ability in mechanics and engineering. While Andrew Ellicott was receiving his education at the little Quaker school in Salisbury township, and later studying in Philadelphia and under Robert Patterson, some of the elder members of the family were taking long journeys on horseback, inspecting water power and seeking millsites. They finally chose a large tract on the Patapsco River in Maryland, later known as Ellicott's Mills. There most of the family removed, and it was to this Ellicott colony in Maryland that Andrew Ellicott took his bride, Sarah Brown, whom he married in 1775 when he was twenty-one.

Though born in the Quaker faith, he seems never to have been in entire sympathy with its principles, and certainly opposed its beliefs in regard to war, for soon after his marriage he was commissioned first Cap-



tain and later Major to the Elk Bridge Battalion, and is quoted as stating publicly that in regard to defensive warfare the friends were all wrong.

Major Ellicott's surveys, with but few exceptions, were made for either the United States government or for the individual States, and his appointments were received, as he himself said with some pride, without the help or favor of anyone. It does not even appear that he ever used a "Certificate" as to his ability given to him in 1789 by Benjamin Franklin, although he treasured it among his papers.

The first of his surveys, which was of enough consequence to make it of interest still, was in 1784, when he was appointed by the State of Virginia, together with Dr. James Madison, President of William and Mary College, Robert Andrews, and John Page, who later was Governor of Virginia, to complete the boundary between that State and Pennsylvania. This was to carry on the famous line of Mason and Dixon, who had been forced by the Indians to abandon the boundary unfinished in the summer of 1767. The Pennsylvania representatives in the survey, at the time Major Ellicott was appointed, were well-known men, among them the astronomer David Rittenhouse, and Major Ellicott wrote to his wife that as well as being distinguished, they were all "agreeable companions." His letters to her from what he terms "the Very Border of the Wilderness" picture a survey camp on the highest ridges of the Alleghenies, describing the mountains as he saw them under the dawn of a summer morning and the heavens as they appeared from the same mountaintop at a summer midnight. He intersperses throughout all sorts of technical details of the work and concludes with what he calls: A True Picture of our Living—

" We brakefast between 6 and 7. Observe the Sun's Altitude between 7 and 10. Dine between 12 and 1 after which we always drink our two Bottles before we leave the Table. Then observe the Sun's Corresponding Altitude. At 6 we have a large Bowl of Wine Sillybub. This rule we never break — We drink our Tea about 7 — And sometimes observe the Heavens greatest part of the Night."

For his clever completion of his share of this Virginia-Pennsylvania boundary, the College of William and Mary (Williamsburgh) conferred on him the degree of Master of Arts.

In 1785, with David Rittenhouse and Andrew Porter, he ran the west line of Pennsylvania from the Ohio River north to Lake Erie. At the end of the same year there is a page in his diary (recording a brief visit to Philadelphia) which is worth giving in full:—

" Dec. 4, 1785: — Immediately after breakfast I went by Perticular



Invitation to spend the Day with Doctr. Franklin. I found him in his little Room among his Papers. he received me very politely and immediately entered into conversation about the Western Country. his Room makes a Singular Appearance, being filled with old philosophical Instruments, Papers, Boxes, Tables, and Stools. About 10 o'clock he sat some water on the fire and not being expert through his great age I desired him to give me the pleasure of assisting him. he thanked me and replied that he ever made it a point to wait upon himself, and although he began to find himself infirm he was determined not to increase his Infirmitis by giving way to them. After his water was hot, I observed his Object was to shave himself, which Operation he performed without a Glass and with great expedition. I Asked him if he never employed a Barber, he answered 'no' and continued nearly in the following words 'I think happiness does not consist so much in perticular pieces of good fortune that perhaps accidentally fall to a man's lot, as to be able in his old age to do those little things which was he unable to perform himself would be done by others with a sparing hand.' Several Foreignors of Distinction dined with us. About 9 O'Clock in the Evening I took my leave of this Venerable Nestor of Ameriea."

The diary also notes that during the same visit to Philadelphia Major Ellicott was much "pestered with a Gentleman by the name of Fitch, he has a modle of a Machine for working Boats up Rivers by Steam Engines."

The next few years seem overcrowded even for so active a person as Major Ellicott appears to have been always. He removed with his family to Baltimore, and while living there he taught mathematics in the Baltimore Academy and also represented the city in the Maryland legislature. In 1786, he was appointed to run the northern boundary of Pennsylvania from the Delaware River to the west side of the south branch of the Tyoga River, a distance of ninety miles, the New York commissioners for this boundary being General James Clinton and Simeon De Witt, the latter State Surveyor General of New York.

In 1787, he was re-appointed to finish the boundary from the ninetieth milestone, where they had left off the previous season, to Lake Erie. This year his co-worker was Andrew Porter and the New York Commissioners, Abraham Hardenbergh and William Morris.

The line was finished after two summers' hard work and marked in "a lasting and permanent manner by milestones, or posts surrounded by mounds of earth where stones could not be procured." A hundred years after this line was run, the marks set up in 1786-87 had become so dilapidated, where they had not entirely disappeared, that it became necessary to go over the line again. For the work done by Major Ellicott



and his associates these later engineers had only praise. "The operation of the early Commissioners," they said "do their memory great credit. The variation from the true geographic parallel is small when the difference in precision between the instruments of that day and this is taken into consideration." Major Ellicott's instruments were mostly made by himself, and subjected to the roughest treatment in his wilderness journeys. Credit for the exactness of his surveys must therefore be given to his own skill and astronomical accuracy.

In 1788, by the direction of the Supreme Executive Council of Pennsylvania, Major Ellicott made a survey of the islands in the Allegheny and Ohio Rivers within the bounds of the State of Pennsylvania.

The following year he moved to Philadelphia and late in the summer was appointed by the United States government to run the western boundary of the State of New York. The Revolution had been so recent that trouble with both the British and the Indians was not only foreseen but actually encountered. "The point which limits the State of New York to the Westward," wrote Major Ellicott to Gov. Thomas Mifflin of Pennsylvania, "lies within the British Settlement on the West End of Lake Ontario, it will therefore be necessary to obtain leave from the Commandants at Niagara or the Govr. of Canada to go within the British lines to commence the business."

Upon the arrival of the surveying party at Fort Niagara, they met with discourtesy and insolence from the Commandant, who refused to allow them to remain on British soil, while awaiting their passes from Lord Dorchester; he even refused to allow them to view the Falls, giving as his reason that too many people had looked at them already. The speedy arrival of passes forced his withdrawal of all opposition to their work. Generals Israel Chapin and John Sullivan were of the American surveying party and the work was rapidly pushed. The line was not completed, however, until the following summer, and Major Ellicott describes it as having given him much trouble and difficulty. It is the present western boundary of New York, and the east line of what is known as the Presqu' Isle Triangle, which, subsequently to this survey, was purchased from the government by the State of Pennsylvania. While at work here, Major Ellicott made the first actual measurements of the Niagara River and of the falls and rapids from Lake Erie to Lake Ontario. His measurements vary but little from those most recently made, and for many years were used in all the guide books descriptive of Niagara Falls.

The laying out of the city of Washington, which was his next appointment, has been so much discussed that little remains to be said. Briefly, then, when the site on the Potomac had been finally settled upon as the



most appropriate one for the National Capitol, the survey of the selected tract being the most immediate necessity, Major Ellicott was requested by General Washington to repair as soon as possible to Georgetown and commence the survey of the Ten Miles Square. Major L'Enfant, a French military engineer of ability, was chosen to design the proposed city, subject to the suggestions of the President, one of which was that the distance of a mile should be between the Executive Mansion and the Legislative Department to avoid any interference of one with the other. Plans of many of the principal cities of Europe were placed at Major L'Enfant's disposal by Thomas Jefferson, and three Commissioners were chosen to supervise the work as a whole, General Thomas Johnson, the Hon. Daniel Carroll of Maryland, and Dr. David Stuart, Washington's family physician.

A multitude of documents of various sorts report the progress of the work, and only too soon it became apparent that differences were arising between the architect and the three men set in authority over him. In justice to Major L'Enfant it must be said that the Commissioners, however able, were exceedingly difficult to work under, and the trouble between them and the French engineer developed so rapidly, that on the seventeenth of October, 1791, a memorable date as that of the first public sale of lots in the new city, it had reached a point where Major L'Enfant lost his temper completely. On the twentieth of the following month, General Washington wrote to one of the Commissioners that he had "heard with a degree of surprise and concern that Major L'Enfant had refused the map of the Federal City when it was requested by the Commissioners for the satisfaction of purchasers of the sale." This same letter of Washington's names Major Ellicott as "a man of uncommon talents and of a more placid temper."

The difficulties with L'Enfant increased instead of lessening and on March 6, 1792, Mr. Jefferson wrote to the Commissioner that "it having been found impracticable to employ Major L'Enfant about the Federal City in that degree of subordination which was lawful and proper, he has been notified that his services are at an end. . . . Ellicott is to go on and finish laying off the plan on the ground and surveying and plotting off the District."

Eventually a new plan was drawn by Major Ellicott. It was made from his knowledge of Major L'Enfant's plan, now unavailable, from materials in his own possession and from actual surveys of the ground. This plan was adopted and engraved, and it is to General Washington that the final word in the matter is left, for he distinctly says in a letter written by his own hand:—



"That many alterations were made from L'Enfant's plan by Major Ellicott, with the approbation of the Executive is not denied. That some were deemed essential is avowed, and had it not been for materials which he happened to possess, it is probable that no engraving from L'Enfant's draughts would ever have been exhibited to the public, for after the disagreement took place between him and the commissioners his obstinacy threw every difficulty in the way of its accomplishment."

It is not claiming too much to say that to Major Ellicott's energy and talents, and perhaps not least of all to his "more placid temper" we owe the fact that the plans of the city of Washington in the charm and freshness of their first conception were not lost, but were preserved that their beauty of situation and arrangement might be enjoyed by all who came after him.

Rest did not follow the years consumed in the capitol plans. Some of Major Ellicott's longest and most arduous surveys came after the completion of the work at Washington. Even while he was engaged upon it, he found time to run an important boundary for his friend Robert Morris. This line passed near the village of Geneva on Seneca Lake, whose beautiful situation had made it an object of envy to a land speculating company. The line as determined by Major Ellicott stands to-day.

In 1793 he was commissioned by the State of Pennsylvania to lay out a road, practically through the wilderness, from Reading to Presqu' Isle. A warning which Major Ellicott gave to a young man, Enoch Lewis by name, who wished to accompany him on the survey, could be applied to almost any one of the surveys he undertook. "The proposed expedition" he said, "could not be accomplished without privation and exposure, and that the hardships incident to a long journey in the wilderness far beyond the white settlements, and the risk of sickness with such miserable attendance as a camp could supply ought not to be encountered without due consideration, and that the dangers arising from the revengeful feelings of the Indians with whom a fierce war had been recently waged, and whose peaceful dispositions could not be relied on were not to be disregarded." Yet in spite of this clear understanding of the difficulties ahead, Major Ellicott started off very cheerfully himself and took his eldest son Andrew (he had ten children in all) with him, and the young man Enoch Lewis in no wise discouraged by the warning, went along, and seemed by his own account of the expedition to have been disturbed by nothing but the fact that his companions all swore, more or less, as occasion required.

During the summers of 1794-95 Major Ellicott not only laid out the



road specified in his commission, but also "laid out and established towns at Presqu' Isle on Lake Erie; at the mouth of French creek; and at Fort de Boeuf." These towns, now Erie, Franklin, Warren and Waterford, are all in Pennsylvania. The surveys connected with their establishment were punctuated with trouble caused by the hostile Indians, healed in some measure by conferences and gifts but continuing until the work was completed.

Major Ellicott's commissions from the State and Federal governments crowd so quickly one upon another that it requires a certain agility of mind to follow even the bare outlines of his career. And as the successful accomplishment of each piece of work brought him more and more into public notice and increased his reputation as an engineer, so the importance of the appointments he received was in a proportionately ascending scale.

In 1796 he was appointed by the government to fix a definite boundary line between the United States and the Spanish possessions in Florida. A detachment of United States troops was to accompany him, and serve as an argument in case of need.

The first clause of the Pinckney-Godoi Treaty made in 1795 between representatives of the United States and Spain to settle border friction of various sorts, was: "The establishment of the southern limits of the United States from the Atlantic to the Mississippi by a well-defined line between them and Florida." The carrying into effect of this brief clause occupied three entire years of Major Ellicott's life, necessitating his absence from his home in Philadelphia for that length of time, and bringing him into contact with the most varied assortment of people he had yet encountered. His son Andrew and a corps of surveyors accompanied him as well as a detachment of U. S. troops, and they set out on horseback (with wagons for the instruments and supplies) across the mountains to Pittsburg, where boats were obtained for the voyage down the Ohio and Mississippi Rivers.

The journey from Pittsburg to Natchez was marked by incidents of more or less interest. His party was entertained at Cincinnati by Captain William Henry Harrison, afterwards President of the United States; and further on at Fort Massac, by Captain Pike, father of Captain Zebulon Pike of Pike's Peak fame. At Fort Massac, Major Ellicott formed a friendship with Mr. Philip Nolan, who is the hero of the Rev. Edward Everett Hale's "Philip Nolan and His Friends," and whose name is borne by the "Man Without a Country." He was afterwards treacherously murdered by the Spaniards in Texas, and the border lost a picturesque figure in his death. He spoke many Indian dialects, conversed



fluently in the sign language, and was especially noted for his skill in taming wild horses. He gave Major Ellicott much practical aid and advice.

The delays of the Spanish officials which hindered Major Ellicott from even beginning the work until more than a year after his arrival at Natchez, and his diplomatic adjustment of the difficulties and strife which permeated the whole locality near the proposed boundary; his finally setting aside every objection and running successfully the line he had come down to run; are all matters of history. In his journal of the expedition carefully kept from September, 1796, the date of his departure, to May, 1800, when he returned, is to be found a most well-written and entertaining account of his travels by land and water. The natural features of the country through which he passed are described with the exactness of the scientific mind, and are interspersed with the keen observations of the man of the world on the settlers, the Indians, the dilatory and annoying, yet courtly and agreeable Spaniards. The polite society of Natchez and New Orleans all are noticed and described, no less than the outlaws, adventurers, and the numberless odd characters who throng the edge of a new country.

The homeward voyage around Florida and up along the coast to Philadelphia was as filled with adventures as the heart of any lover of excitement could desire. Major Ellicott navigated the vessel himself, and storms and calms, tales of turtlers and wreckers, of filibusters and privateers, of forts well garrisoned, and forts long since abandoned, crowd the pages of the square calf-bound "Journal" which was published in Philadelphia in 1803. These exciting pages are somewhat balanced by the concluding ones, where many maps and tables of astronomical observations find place, and are "Adrest" to Mr. Robert Patterson, Major Ellicott's some time preceptor and the Vice President of the American Philosophical Society.

For his tact and diplomacy, no less than for the successful completion of the engineering part of the work, Major Ellicott was thanked by President Adams, and by Timothy Pickering, the Secretary of State, and the Journal was warmly received by his associates. It is interesting enough to be worthy of even present day praise.

In 1801 he was offered the appointment of Surveyor General of the United States. This he declined, chiefly because it necessitated a residence in the western country, which he felt would be too isolating for his young family. In 1802 he was appointed Secretary of the Land Office of Pennsylvania and moved with his family to Lancaster. Here he continued his astronomical observations, with more of leisure for this favor-



ite pursuit than he had yet possessed. Here also he found time to busy himself in his garden and among his fruit trees, grafting them, and experimenting in the various ways which interested him. From Lancaster is dated much of the large correspondence which during forty years had included such men as David Rittenhouse, Benjamin Franklin, Dr. Priestly, Dr. Rush, Dr. Caspar Wistar, Bishop Madison, Thomas Jefferson, Albert Gallatin, Alexander Hamilton, Robert Morris, Jeremiah Day, President Madison, Winthrop Sargent, Robert Patterson and Timothy Pickering, as well as the two distinguished French scientists, M. De Lambre and M. Lalande with whom he corresponded in their own language. He was a valued member and officer of the American Philosophical Society for which he wrote many scientific papers, and in 1808 he was elected a member of the National Institute of France.

Political changes led to his removal from the Secretaryship of the Land Office, and he next undertook a survey for the State of Georgia. This was to run the boundary between that State and North Carolina,—a wilderness survey which occupied nearly a year and for which he was never paid, although it entailed more of hardship, exposure and privation than any work upon which he had ever been engaged. It involved long and hard journeys on foot over the mountains, and often the surveying party slept on the frozen ground and fared upon pork and cornmeal. The only incident which enlivens the record of the trip is an account of a night spent at Judge Lynch's of Lynch-law fame. Judge Lynch was apparently as mild mannered a man as ever advocated lawlessness. He presented the "appearance of an antient athlet," and conversed entertainingly upon informal executions, such as tying a man between two horses and then letting them wander apart. He termed this "aiding the civil authorities" and described it in detail.

In 1813 Major Ellicott was appointed Professor of Mathematics at West Point, in the recently re-constructed United States Military Academy, and this post he filled until his death. Twice he was granted leave of absence by the Secretary of War, in 1817 and again in 1819, in both instances that he might undertake additional surveys for the government. With these two surveys, each of which was to determine the forty-fifth parallel of latitude, his active work as an engineer ended. He died at West Point, in August, 1820.

That the attainments of such men as Andrew Ellicott are of hardly less value to their country than the more strikingly brilliant achievements of the great soldiers and statesmen is a truism. The work Andrew Ellicott accomplished was so necessary in the beginning of the national life that it is but justice that he should not be forgotten, while the boundaries



he ran and the towns he laid out survive for our convenience and our pride.

But the man himself was more than his work. Brave, kindly, faithful and talented, he was a good citizen and a patriot in the truest sense. Caring not at all that his work brought him small financial return, caring greatly that it should be well and honestly done. His talents, his energy and his integrity of purpose were far above the average. The problems that were given him he worked out not only faithfully but well, and his name deserves to be more widely known than it is, for wherever it is known it cannot fail of being honored.

## THE EARLY ANCESTORS OF THE JEWETT FAMILY

BY FRED CLARKE JEWETT, M. D.

1 EDWARD JEWETT, was born in Bradford, West Riding of Yorkshire, England, about 1580. He married there Oct. 1, 1604, Mary Taylor, daughter of William Taylor. This marriage is recorded in the Bradford Parish Register. He lived in Bradford, England, where he was a cloth manufacturer and where he died. His will, dated Feb. 2, 1614, was proved by his widow July 12, 1615. This will is on file in the archbishopric of York. The following is a true copy.

"In the name of God Amen, the second day of February in the year of our Lord God 1614 in the XIIth year of the reign sovereign Lord James by the grace of God, King of England, France and Ireland, defender of the faith etc., and of Scotland the eight and forty whereas nothing is more certain than death and nothing more uncertain than the house of death. Therefore, I Edward Jewett of Bradford within the dicos of York, Clothier, though sick and desceased in body yett sounde in minde and memorye I praise God therefore doo in this uncertainty of life knowninge that even in health we are subject to death make, publish and declare this my last will and testant in the names and form following (that is to say)

"First and principally I give up and commend my soule in the hands of Almighty God my creator and redeemer hoping and assuredly trusting



to have full and free pardon and remission of all my sinnes by the precious death and burial of Christ Jesus my alone Saviour and for jestification by his righteousness and my body I yeald to earth to be decently buried at the decreation of my friends. Item, I give and bequeath two full parts of all my goods Cattles Chattles & Credits (in three parts to be divided) unto William Jewett, Maximilian Jewett, Joseph Jewett and Sara Jewet my children equally to be divided amongst them after my debts be paid and funeral expense discharged. The third part and residue of all my said Cattles, Chattels & Credit I give and bequeath unto Mary my wife whome I make the sole executris of this my last will and testament. And I do entreat William Taylor my father in law, Henry Taylor my brother in law, Samuel Taylor and Thurstum Ledgerd the supervisors of this my last will and test't. Item, my will and mind is that my children shall have their porcous paide unto them at such times as they shall sevarly accomplishe their ages of XX years or otherwise lawfully demand the same. Lastly I do commit of all my said children with theire severall porcous during theire several minorities unto the said Mary my wife.

"Witnesses hereof William Smith, Jonas Watson & Lewis Watson."

*Children, born in Bradford, England:*

- 2 William, bapt. Sept. 15, 1605.
- 3 Maximilian, bapt. Oct. 4, 1607, married (1st) Ann ——: married (2d) Elinor Boyton.
- 4 Joseph, bapt. Dec. 31, 1609, married (1st) Mary Mallinson: married (2d) Ann Allen.
- 5 Sarah, bapt. ——.

3 DEACON MAXIMILIAN JEWETT (Edward<sup>1</sup>), was born in Bradford, West Riding of Yorkshire, England; baptized there Oct. 4th, 1607. He with his wife Ann, and his brother Joseph sailed from Hull, England, in 1638 in the ship *John*, with a colony under the leadership of Rev. Ezekiel Rogers. They arrived at Boston about the first of December, 1638, spent the winter in Salem, and in the spring of 1639 founded the town of Rowley, Mass.

He was admitted freeman May 13, 1640. "Was chosen Deacon of the church, Dec. 13, 1639, in which place he served forty-five years and for two hundred and twenty years a descendant of him or his younger brother, a fellow pasenger has been in that office or minister, the whole time except eight years." (Savage, "Genealogical Dictionary.")

The records of the town of Rowley show some twenty different grants of land made to Maximilian at different times.\*

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\* The published work will contain transcripts of all of these grants.



In 1658 he had land granted him in Merrimac, then a part of Rowley. In 1673 Merrimac was incorporated as Bradford.

We also find the following in the town records of Rowley:

"Towne Charges for the yeare 1654 for Maxy Jewet deputyship  
12-3-0."

"A bill of ye Charges of ye towne in ye yeer 1665. Imprimis for Deacon Jewits for his deputyship at ye seyall generall Courts.

	£.	s.	d.
fifty Day 1.6 by Day	3	15	0
for his diat to be paid at boston	2	10	0
for his horse pasture, feray & ye petition	0	18	6
for his horse hire	0	12	0
and the caryng the pay for	0	6	0

" 1652 Deackon Jewet had"

	£.	s.	d.
Cowes—6	27	0	0
one 3 yearning	3	15	0
of 2 yearnings—2	5	0	0
yearnings—4	6	0	0
3 swine of a yeare	2	5	0
half of a 3 yer old hors	7	0	0
one of a 2 yer old	10	10	0
Ass—one	4	0	0
land at home 3 acres an half	10	10	0
at plains—4 acres hal	9	0	0
meadow—10 acres	6	13	0
gates—4 one half	2	5	0
housing	12	0	0

"Jan. 9, 1664 for moderator of towne meetings deacon Jewett."

" 1671-1672 deacon maximillian Jewett moderator."

From Deacon Jewett's lot the land for the burial ground was given for the use of the town.

Maximilian Jewett seems to have been one of the leading men of the town. He was representative to the General Court in 1641; 1642; 1643; 1648; 1651; 1652; 1654; 1655; 1656; 1658; 1659; 1660; 1662; 1663; 1664; 1665; 1672; 1673; 1674; 1675 and 1676.

He was overseer of the will of Rev. Ezekiel Rogers, signed April 17, 1660, and "In the year 1665, five years after the death of Rev. Ezekiel Rogers, his relative Ezekiel Rogers, son of the Rev. Nathaniel Rogers, of Ipswich, brought an action against the widow of his uncle which occasioned the following: The testimony of Maximilian Jewett saith



that I heard our Mr. Rogers express himself very much dissatisfied with the carriage of Ezekiel Rogers, in particularly his familiarity with John Smith, his servant, the Scotchman, & that in some times going behind the meeting house, which bred fears & jealousies in his mind. He also objected to him because he wore long haire."

He was a clothier and with his brother Joseph was about the first, if not the first, to manufacture woolen cloth in America.

"Ann the wife of Maximillian Jewet buried November ye ninth day 1667." (Ch. R.) He married (2d) Aug. 30, 1671, Elinor Boynton, widow of John Boynton. She was a Miss Pell, of Boston. "Maximilian Jewit and Ellinor Boynton married August the thirty day, 1671." (Ch. R.)

"Maximelian Jewit died October ye Ninetenth day 1684." (Rowley Ch. R.)

His widow married (3d) in Ipswich, Mass., June 1, 1686, Daniel Warner, Sr., of Ipswich, and as his widow died in Rowley, Aug. 5, 1689.

His last will is filed in the Clerk of the Courts' office at Salem, Mass., among the Essex County Papers, Vol. XLII., page 46. The following is a true copy:

"In the name of God, Amen. I Maxemillian Jewett of Rowley in the County of Essex in New England Doe make this my last will & Testament as followeth. Imp. I commit my Soul Into the hands of God who Gave me it & my body to the Grave In Comfortable hope of a blessed Resurrection through the death and Resurrection of my dear Redeemer the Lord Jesus Christ: In the day of Christ. For my outward Estate which the Lord hath gratisly bestowed on me I dispose of it in manner Following.

"Imps. To my beloved wife I give Twenty pounds wch is due to her by my contract before marriage to be payd part in two Cows, the rest according to our contract. Also I give her all rents due to me from her son John Boynton: & further I give her Twenty pounds to be payd by my executor. Also a feather bed which my daughter Elizabeth Layd on; all dureing her naturall life & to be at her owne dispose at her death: Further my will is that while she remaineth my widow (if she see good) that the end of the house next the street be at her dispose to live in and Improve for her own: upward & Downward keeping it in repair, & the hemp yard before the Door & the trees which stand in it; but if my wife see not good to live in the house then upon her leaving it the same & the yard is to the use of Joseph as in my will hereafter exprest.

"Item. To my Eldest son Ezekiell Jewet I confirme all that which I have given him already in buildings & Lands as appeareth by my deed



of gift which he hath under my hand and Seal: Also I give him one half of my meadow in the meadow call'd Batchelers: & two acres of Bastard & salt marsh or ruff meadow being my whole division at the place called Sandy Bridg or neer it: & four acres & half of meadow at Crane meadow soe called. And my will is he pay out of what he now is to receive Twenty pounds to my wife in neat cattle: & that he have the Land that is yet to be laid out upon the Comon: & my highway marsh at hog Islands.

"Item. To my son Joseph Jewet I give my now dwelling house, all at present but what part I have given my wife dureing her widowhood if she live in it & upon her marriage leaveing it then that part to be to him; also I give him the barns, orchards, yards, swamps, & lott or field above the street being all my Lands Lying in the field called Bradford street lotts: & one comonage or freehold upon the Comons of Rowley; Also fourteene acres of upland lying in the west end ox pasture; also three acres of Land lying behind Hounsley hill; also four acres lying upon the plaine called Great Meadow plaine; also I confirme to him which he hath possest that I gave him two acres of upland Lying in the farme; also one acre of marsh joyneing upon that which we call the Elders Division: also all that marsh which we call the farr division neare the place called the stackyard; also one Cowgate upon the Comons of Rowley with the Division belonging it to: & my will is that my said son Joseph pay or cause to be paid Thirty and four pounds to his sisters: namely to Anna three pounds; to Mary five pounds; To Sarah twelve pounds; to Elizabeth four pounds; To Faith Ten pounds; all to be paid in Rowley in Corn or Catle within seaven years after my decease: But if my said son Joseph depart this life & it be not payd within the time prefift my will is that my executor sell soe much of any land I give him as shall pay the said Legacies as are then unpayed for that end: & I hereby Impower him to Confirm such sail.

"Item. To my daughter Anna, beside the three score pounds I have already paid her: I give her all my Lands being nine acres more or less at the place called Batchelers field: Also my Land in the new plaine being about Six acres; Also that percell of my marsh which lieth betweene that which was Richard Swans formerly & the ditch, being one acre more or less: also one acre & quarter of my meadow called Batchelers meadow; All which lands & meadow I give her dureing her naturall life, & after decease I give it to her son Jonathan Barker, if he live to the age of Twenty and one years: with my division of gate marsh in hog Islands & if he doe not, I giye the said Lands & meadows amongst the rest of her children which she shall leave who live to that age or day of marriage: further I give her three pounds to be payd by my son Joseph Jewet.



"Item. I give my daughter Mary Hazeltine (beside the three score pounds I have already paid her & the twenty four acres of Land confirmed by deed of gift;) Two acres of Marsh which was Robt Hazeltines lying betweene Thomas Tenney his marsh & a ditch in the bounds of Rowley; Also I give her five pounds to be payed by my son Joseph Jewet.

"Item. I give to my daughter Elizabeth Hazeltine (beside what I have given her, which is about thirty pounds & the half of my ninety & six acres of land at Bradford confirmed by deed of gift) my marsh butting upon Newbury Line being about three acres which I bought of William Lyon: also four pounds to be paid by my son Joseph Jewet.

"Item. To my daughter Faith Dowse (Besides fourty pounds whch I acct I have paid her & the half of my ninety & six acres of land at Bradford confirmed by deed of gift) I give her about two acres & half of salt & Ruff marsh lying neer the place Call'd Cowbridge: & Ten pounds to be paid by my son Joseph Jewet.

"Item. To my daughter Sarah Jewet I give all my Lands beyound the hill called prospect Hill, being the remainder of my land Lying within Ipswich Line not given to my son Ezekiel. There being about Twelve acres of it; Also I give her one freehold or Comonage in Rowley Comons: Also that Land which is Laid out to me by a grant of the Towne of Rowley called sixteene acrees & half: Bounded by Leonard Herrimans Land & Jno Plats Land: Also I give her twelve pounds to be paid in moveables houshould stuff or Catle by my Executor. Also my marsh at ye place neare Richd Wicoms Spring & the salt corners adjoyneing, & the three score Rods parted from it by William Jacksons Marsh.

"Item. My will is That my son Ezekiel Jewet be my sole executor to this my last will & that he receive all debts whch I hereby will to him, due to me by bill, bond, or other way; & that he pay all my debts due from me to any: Also my will is That when my debts & funeral charges be discharged & my executor paid for all his trouble & paines If any Estate not particularly willed & disposed of be remaineing that he shall have a double part of it to any other child of mine & each besides an equal share: In confirmation hereof, that this is my last will & testament I have hereunto sett my hand & Seal this Eighth day of January Anno Dom: 1682 & 8m 1684.

"Maxemillian M I Jewet [seal]

"Signed Sealed & declared  
"to be his Last will and testament  
"In presence of us witness  
"Leonard Harriman  
"Nehemiah Jewet."

"his signe



"Leonard Harriman and Nehemiah Jewet appeared in Court att Salem 25th 9mo 1664 & made oath yt they were prsent & saw Maxemillian Jewet Signe Seale & yn declare ye within written to be his last will & testament & yt he was yn of disposing minde.

"Attest Benja Gerrish Cler."

(Recorded Essex Probate 2: 60.)

The following inventory of his estate was taken Nov. ——, 1684, by Nehemiah Jewett, John Dresser and Leonard Harriman:

"Maximilian Jewett. Inventory of his estated—deceased Oct. ——, 1684."

	£. s. d.
Imprimus: Buildings, upland & meadows	353 10 0
It: apparrell, books, money, peuter, brass, iron & earthenware £23 8s 11d	23 8 11
It: wooden ware, cheires, stools, tables, chests, bed- steads, leather & bed £6 11s	6 11 0
It: beding, curteins, a carpet, flax, hemp, linen yarne chushings & a pillion £36 15s	36 15 0
It: one loome, with utensels, cards, a comb, butter & cheese, glasses and that in them	2 11 6
It: malt & corne, beanies & baggs	6 8 6
It: a bed, an iron trevit & old rug	4 4 0
It: debts due to the estate	6 2
	<hr/>
	461 15 1
Debts due from the estate £5 8s 8d	6 5 4
more 14s: more 2s 8d	

*Children, all by wife Ann and all born in Rowley, Mass.:*

- 6 Ezekiel, born Jan. 5, 1643; married (1st) Faith Parrott; (2d) Elizabeth Jewett.
- 7 Anna, born Dec. 26, 1644; married Barzilla Barker.
- 8 Mary, born Dec. 18, 1646; married David Hazeltine.
- 9 Elizabeth, born March 22, 1650; married Robert Hazeltine.
- 10 Faith, born Oct. 8, 1652; married Deacon Samuel Dowse.
- 11 Joseph, born Feb. 1, 1654; married (1st) Rebecca Law; (2d) Mary Gage.
- 12 Sarah, born Jan. 17, 1658; buried June 19, 1660. Sarah Jewett the daughter of Maximilian & Ann borne the first moneth the seventeenth day. Sarah Jewit daughter of Maximilian Jewit buried June the nineteenth day 1660. (Rowley Record.)



- 13 Sarah, born about 1660; married Jeremiah Ellsworth.  
 14 Priscilla, born May 19, 1664; buried Sept. 5, 1664. Prisilla the daughter of Maximilian Jewit borne Maie ye 19th, 1664. Pricila Jewit daughter of Maximilian Jewit buried ye fifth of September 1664. (Rowley Record.)

4 JOSEPH JEWETT (Edward<sup>1</sup>), was born in Bradford, West Riding of Yorkshire, England, baptized there Dec. 31, 1609. He married there Oct. 1, 1634, Mary Mallinson. She was buried in Rowley, Mass., April 12, 1652. He married second, in Boston, Mass., May 13, 1653 Ann Allen, widow of Bozoan Allen, of Boston. "Joseph Jewett, of Rowley, was married to Ann Allen, widow formerly the wife of Capt Bozon Allen of Boston 23: 3: 53 by Richd. Bellingham Dep. Gov. She was buried Feb. 8, 1660-1." "Mist. Ann Jewit the wife of Mr. Joseph Jewit buried the eight day 1660." (Rowley Record.) "Her will dated Feb. 5, 1660, proved May 2, 1661, mentions: one hundred pounds that I have in my own dispose to be divided among these four of my children viz.: John Allen; Ann Allen; Isaac Allen; and Bossom Allen: that covenant betweene Mr. Joseph Jewet and me; daughter Priscilla." (Essex Inst. Hist. Coll.)

Joseph Jewett, with his wife Mary, and one or two children, came to America with his older brother, Maximilian, in the ship *John* in the fall of 1638, and settled in Rowley, Mass., in 1639. He was made freeman May 22, 1639. He became a large land owner and one of the leading men of the town, was representative to the General Court in 1651, 1652, 1653, 1654, and 1660, and was one of the two stewards for each of these sessions.

The Rowley town records show almost as many grants \* of land to Joseph as to Maximilian.

In the History of Boxford, Mass., we find the following: "Before the land in the village was laid out Abraham Redington, Robert Stiles, Joseph Bixby, Jolin Cummings, William Foster and John Peabody, six of the early settlers, bought of Joseph Jewett, of Rowley, 3000 acres of the Village land. The right to this land was sold by Zacheus Gould to Joseph Jewett for the benefit of such as employed him to make the purchase, for which Jewett paid ninety pounds. Jewett by agreement with the town received in exchange 960 acres in the neck by Merrimack river, and 40 acres of meadow in three pieces in the village lands."

---

\* The published work will give these grants in full.



## Deed of Confirmation of land in Rowley 1650:

"Know all men by these prsents, yt whereas there was a deed of Sale of ye Lands at Rowley, Late in ye possession of William Bellingham Gent., bearing date, the Twenty third of July, one thousd. six hundd and fifty, whi said deed was made only in ye name of Samuel Bellingham, wth out ye mentioning of Lucy Bellingham, the prsent wife of ye sd Samuel Bellingham, only ye name of ye sd Lucy Bellingham Subscribed wth her own hand, This prsent witnesseth, that the said Lucy Bellingham doth willingly giue hir full and free Consent unto ye said deed of Sale, as ye sd Samuel Bellingham did, as if hir name was oft therin specified as ye name of ye sd Samuel; And ye said Lucy doth herby give full possession of ye said Lands and Tenements wt euer belonging, or by apportion or other right wt ever due unto ye said Lucye as wife of ye said Samuel or otherwise; all hir, Title, right and property in the said Land, shee giues unto ye wth named Joseph Jewet of Rowley, upon ye sd Conditions wthin that deed Specifyed: And hereby wee, ye foresent Samuel and Lucy Bellingham, doe Jointly Confirme ye forsd Deed, This Twenty first day of Eight moneth, one thousd Six hund and fiftye in witness wheroft wee set to our hands and seales,

in prsence of us

"Henry Sandys

"Samuel Bellingham, and a seal.

"Mathew Boyer

"Lucy Bellingham, and a seal.

"This deed was acknowledged by the  
said Samuel Bellingham and Lucy  
his wife, 23th day of ye 8th month  
1650 before me.

"Samuel Symonds."

Joseph Jewett was styled clothier in 1656, later merchant. He was buried Feb. 26, 1660.

"His will was proved March 26, 1661. The original, now much worn, is on file in the Probate Office in Salem. A true copy printed line by line as written is here given." (Blodgette.)

"I Joseph Jewett of Rowley beinge weake of boddy but perfect in understandinge and memory doe make this my last will and testament in manner and form as followeth, Imprimis after my debts beinge payed I desire the rest of my goods may bee equally divided among my seaven children, as well those two that I have by my last wyfe as the five that I had before. Allwayes provided that my eldest sonne



Jeremiah Jewett must have a dubbell portion, of all estate I have both in New England, and Old, whether personall or Reall further provided that one hundred pounds I have alreadly payed to my sonne Phillip Nellson, that shall be counted as part of what I doe now give him. Item I doe give unto my sonne Jeremiah Jewett the farme I bought of Joseph Muzzy I meane all such Lands bought of him or any other, that are on the Norwest side of the River called Egipt River, with all the meadow I bought of Nathaniell Stow and Robert Lord Senior, provided he accept of it at five hundred pounds and whereas in the fourth line it is saide I desire the rest of my goods to be equally divided amonst my seaven children I meane Lands as well as goods and if any of those my above saide seaven children, should depart this life, before the age of twenty one yeaeres, or day of Marriage then these portions, shall bee Equally divided Amonst the rest, allwayes provided my eldest sonne Jeremiah shall have a double portion, and as for my two youngest Children, and there portion I leave to the disposinge of my brother Maximillian Jewett, and who he shall appoint when he departeth this life, and I make Exequitors of this my last will and Testament my Brother Maximillian Jewett, and my sonne Phillip Nellson, my sonne John Carleton and my sonne Jeremiah Jewett Allwayes free and willinge that they shall be satisfied out of the Estate, for all such pains and labour, that they shall be at concerninge the above premissse.

"Signed and sealed in the

presence of us

Ezekiel Northend

Mark prime

"At the signinge and sealinge hereof I doe give my Exequitors full power to make deed and confirme any Lands I have sold to any."

Ezekiel Northend. Mark prime.

"Joseph Jewett [Seal]

"Dated the 15th of february

in the yearre 1660

*Children, first wife:*

- 15 Jeremiah, born in Bradford, Eng., about 1637; married Sarah Dickinson.
- 16 Sarah, —, 1639; married Capt. Philip Nelson.
- 17 Hannah, born in Rowley, Mass., April 15, 1641; married (1st) John Carlton; (2d) Christopher Babbage.
- 18 Nehemiah, born in Rowley, Mass., April 6, 1643; married Exercise Pierce.
- 19 Faith, born in Rowley, Mass., March 5, 1645; died in infancy.



- 20 Patience (twin) born in Rowley, Mass., March 5, 1645; married (1st) Shubeal Walker; (2d) —— Dole.

*Children, second wife:*

- 21 Mary, born in Rowley, Mass., Feb. 4, 1654; died in infancy.  
22 Joseph, born in Rowley, Mass., Feb. 1, 1656; married Ruth Wood.  
23 Faith, born in Rowley, Mass., ——; married John Pingry.

## REVIEWS OF RECENT BOOKS

BY EMMA E. BRIGHAM

HISTORY OF THE FIRST CHURCH IN ROXBURY, MASSACHUSETTS, 1630-1904, by Walter Eliot Thwing, with an Introduction by Rev. James De Normandie, D. D. Cloth, 8vo, 428 pp., gilt top. Illustrated, Net, \$4.00. Boston, W. A. Butterfield, 59 Bromfield St. 1908.

Rich material, admirably compiled, forms an adequate and excellent story of the sixth church to be founded in New England, the first church in "Rocksborough." To all whom old Roxbury is dear, this history will be highly significant, for the names of its members in every generation are the names of the men and women who were most prominent in all affairs of general interest, for whom streets, squares, parks and buildings were named, who made Roxbury, in its prime, the choicest suburb of old Boston. Its history is well set forth in a few words in the "Introduction":

"On the same spot, without any break in its records, or any pause in its worship, with a line of most distinguished ministers from the Apostle Eliot, to the great preacher, Dr. Putnam, with a very large number of its members eminent in every department of civic, professional, and private life, . . . . with many events of historical significance occurring within its grounds, this church is rapidly approaching the end of three centuries."

The book has five divisions, covering the period of each of the five meeting-houses, and including the lives of the ministers who served in each period, ruling elders, deacons, and lists of the church members, "communion table members," pew owners, etc. The work is a distinct addition to the permanent memorials of a town and State already opulently furnished with annals. But, the deeper the historian probes, the more exhaustless appears to be the supply.



THE CONTINENTAL CONGRESS AT PRINCETON, By Varnum Lansing Collins, Princeton, N. J. The University Library, 1908. Cloth, 8vo, 300 pp. Illustrated.

"The Meeting of the Pennsylvania Line in June, 1783, and the resulting session of the Continental Congress at Princeton do not bulk large in a general survey of the American Revolution; and accordingly writers on that portion of American history have given scarcely more than passing mention to the incidents leading to the flight of Congress from Philadelphia and almost without exception have dismissed the session at Princeton with few words."

Thus opens the preface to a work of interest to the close student of American history, which, as it has been drawn largely from manuscript sources and originals of printed sources, will be a valuable addition to the authentic "side-lights" now being so frequently thrown on the story of the early struggle in establishing the government of the United States. It is well printed, on excellent paper, illustrated and indexed.

THE CUTHBERTS, BARONS OF CASTLE HILL and Their Descendants In South Carolina and Georgia. By J. G. B. Bulloch, M. D., Washington, D. C., April, 1908. Cloth, 8vo, 100 pp.

This volume being largely an exposition of the Scottish ancestry of the American Cuthberts, who were styled "King Barons" of Castle Hill, Inverness, deals considerably with the connections the family formed by marriage with noble families of Scotland, and with their royal descent from King James III of Scotland and Christian, daughter of Christian, King of Denmark. There are also genealogical records of the descendants of those who came to Berthier, Canada, and to Georgia, and who left branches in those places and in North and South Carolina and Philadelphia. The work is indexed.

MIDDLETOWN UPPER HOUSES. A History of the North Society of Middletown, Connecticut, from 1650 to 1800, With Genealogical and Biographical Chapters on Early Families and a Full Genealogy of the Ranney Family. By Charles Collard Adams, M. A., Secretary-Treasurer of the Society of Middletown Upper Houses, Incorporated. Cloth, 8vo, 850 pp. Illustrated, Net \$10.00; postage 38 cents. The Grafton Press, Genealogical Publishers, New York and Boston.

Much of historical value and interest which would have remained buried in old records, old books and manuscripts, has been made accessible in this beautiful volume. "The Upper Houses" a village in Middletown, Conn., was that portion "North of the Riveret" which received its quaint, expressive name about 1680, and was called the



town of Cromwell after 1851. This was one of the many towns in Connecticut which was the result of the "disposition to swarm, after the manner of bees" of the Puritans in and around Boston. At the time of the Revolution Middletown had a larger population than either Hartford or New Haven. Being near the water, the "Upper House" residents particularly were followers of the sea, and the little town had its "commercial age when cargoes of salt, sugar, and molasses were received direct from the West Indies." Here were wharves and shipyards and "nearly every one was or became a Captain" runs the old story. This trade with the West Indies dates back to about 1744, and that and the coast trade made many of the inhabitants rich. The history of the town is well set forth in the early pages, illustrated with half tones. Next the history of "The Society of Middletown Upper Houses," incorporated in 1905 is given, with a story of the reunions held respectively on Bunker Hill Day, 1903 and 1904 and on the 19th of June in 1905 and 1907. The rest of this large volume is devoted to the descendants of Thomas Ranney, and to genealogies of a long list of families, viz: Bulkeley, Butler, Clark, Doolittle, Edwards, Eells, Gaylord, Gridley, Hall, Hubbard, Hurlburt, Keith, Kelsey, Kirby, L'Hommedieu, Prout, Riley, Sage, Savage, Shepard, Joseph and Abner Smith, Stocking, Stow, Treat, Warner, White, Wilcox, and Williams. These names are in most cases those borne by men and women of national fame, whose ancestors were of the old stock from whom these Middletown families were descended. The book will, therefore, interest a large number of people and sections, and will take its place as one of the invaluable sources of genealogical and historical information.

The book is printed on fine paper with clear type, its binding is excellent in color and strength, and it has fifty-seven pages of indexing.

**A HISTORY OF THOMAS AND ANNE BILLOPP FARMAR and Some of Their Descendants in America from Authentic Documents by Charles Farmar Billopp.** Cloth, Svo, 125 pp. Illustrated, Net, \$5.00, postage 15 cents. The Grafton Press, Genealogical Publishers, New York and Boston.

This interesting account of the Farmar and Billopp families in America, is in the form of an historical narrative, interspersed here and there with genealogical data sufficient for the purpose of the book, but not interfering with the easy flow of the general story of the two families.

The first chapter is devoted to the well-authenticated records of the distinguished English ancestry, the first important man flourishing before the discovery of America by Columbus. It was not until the loss of the family estates (through adherence to the Royalist cause) made it necessary for them to seek a new home, that Major Jaspar



Farmar left England in 1685 and started with his wife and family for America. He never reached his destination but died at sea, as also, without much doubt, did his son, Jaspar Farmar, Jr., who was also accompanied by his wife and family. The two widows and the two families of children settled in Pennsylvania. Thomas Farmar, son of Jaspar Farmar, Jr., married Anne Billopp, daughter of Captain Christopher Billopp of the Royal Navy. Their third son, Thomas, was made the heir of his maternal grandfather, and according to the terms of the will, dropped the name of Farmar and assumed that of Billopp. Two of his brothers continued the line of the Farmar family. Captain Christopher Billopp, ancestor of all the Farmars and Billopps in America, known to the author, had a stirring life and his story is most effectively told. The illustrations of this work are of interest and it is well indexed.

**THE DESCENDANTS OF JAMES COLE OF PLYMOUTH, 1633. Also A Record of the Families of Lieutenant Thomas Burnham of Ipswich, 1635, Lieutenant Edward Winship of Cambridge, 1635 and Simon Huntington, of Norwich, England, 1635, With A Complete Record of the Cole, Coole, and Cowle Families of America in the Revolution.** By Ernest Byron Cole. Cloth, 8vo. Illustrated, Net, \$5.00 (carriage extra). Price to be increased after July 1, 1908. The Grafton Press, Genealogical Publishers, New York and Boston.

In addition to the records of families indicated in the title to this volume, the book contains short histories of places where the Coles have lived, and includes Swansea, Mass., Warren, R. I., Shaftsbury, Vt., and Hanover, Ind. James Cole was living in Highgate, a suburb of London, Eng., in 1616. He was married in 1624 to Mary Lobel, daughter of a distinguished botanist and physician. They came to Saco, Me., in 1632 and the next year settled in Plymouth, living on Cole's Hill, where is the first burial ground of the Pilgrims. It is said that his land probably included that on which rests Plymouth Rock. On this hill he conducted the first inn or public house in Plymouth, and if not the first inn in New England, it was among the earliest. His eldest son was also connected with the inn for many years. The second and third sons became residents of Swansea, Mass. The eldest son finally went to Maine. Among the interesting people in America who belong to this family may be mentioned Timothy Cole, the engraver, who has made a world-wide reputation with his beautiful engravings of European Old Masters. The Revolutionary records of the Coles cover seventy-eight pages of this fine history and are invaluable. A few pages are devoted to the Burnhams, Winships and Huntingtons who intermarried with the Coles.

Mr. Cole had most valuable assistance in the compilation of this work from Miss Asenath Wilbur Cole of Warren, R. I., whose laborious



efforts in regard to the first four generations of the descendants of Hugh Cole, the second son of the immigrant, have been incorporated in this volume.

The book is printed in large, clear type on fine paper, is strongly bound, contains many interesting illustrations and is well indexed.

**OUR AMERICAN BARCLAYS,** By Cornelia Barclay Barclay. Cloth, sq. 12mo, 80 pp. Printed on Grafton Handmade paper, only; one hundred copies for private distribution. The Grafton Press, Genealogical Publishers, New York and Boston.

This little volume deals with the Early English Barclays, the Saxon de Berkeleys, the first American Barclay, who was a minister, the Rev. Thomas Barclay, and tells something of other prominent Barclays and of the Cochrane and de Laney families. A part of the book is in the form of a letter addressed "To my children." Many letters are quoted, and the style is at once familiar and pleasing, leaving the impression of intercourse with people of standing and character.

The book is handsomely printed and bound, and one hundred copies have been printed for private distribution only.

## A SOUTHERN GENEALOGY

An unusually valuable genealogical work is promised shortly by Dr. Joseph S. Ames of Baltimore, Maryland, who has been engaged in its preparation for a number of years. It will include the descendants of Nicholas Power of Providence, R. I.; the Tillinghast and Blodget families of Rhode Island, as well as the South Carolina families; the family of Colonel John Cox of Philadelphia; the Whitaker family, who descended from the Jamestown, Va., colonists; the Boykin family, descended from Edward Boykin who settled in the Isle of Wight, Va., in 1685; the descendants of Teige Cantey, one of the original settlers of Charleston, S. C., including the Richardson, Hampton and Sumter families; the family of Governor Stephen Miller of South Carolina; the descendants of Moses White of Lancaster Co., Penna., most of whom settled in South Carolina and Tennessee; the descendants of Robert Williams of South Carolina, and the family of General John Chestnut of Camden, South Carolina.



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The

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### THE ANCESTRY OF THE FOWLE FAMILY

BY ELMORE ALLEN PIERCE

Historian of the Fowle Kindred Association

DEACON JOHN FOWLE, born in Woburn, Mass., Nov. 10, 1755, died there Dec. 29, 1834, was a man highly esteemed by his townspeople, was of the highest character and integrity and during many years of his life was prominent and influential both in civil and church affairs.

So far as is known the first of the ancestors of the Fowle family in this country, and from whom it is believed all of the name in this section have descended, was George Fowle, who settled in Concord, Mass., the records showing that he was living there earlier than 1638, for in that year he was admitted a freeman.

He removed a number of years later to Charlestown, Mass., where from the Registry of Deeds we learn that he bought land in 1650, 1656 and 1664. He died there Sept. 19, 1682, at the age of 72 years, showing that he was born in 1610.

Tradition tells us that he came from the Highlands of Scotland, where he had been of considerable influence in the Scottish clans, and was obliged to leave his native heath on account of political troubles. In those days there seemed to be no more tempting an asylum for the independent in spirit, those who chafed under the restraints of despotism

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The descendants of Deacon John Fowle, who was born in Woburn, Mass., Nov. 10, 1755, and died there Dec. 29, 1834, organized several years ago the Fowle Family Association, which name was afterward changed to the Fowle Kindred Association in order to broaden its scope. They have since held annual reunions on the first Monday in September,—Labor Day. At the reunion of 1907, Elmore Allen Pierce of Woburn, Mass., in his maternal line a great-grandson of Deacon John Fowle, was chosen historian of the association and at the reunion of 1908 he read this carefully prepared historical and genealogical sketch of the lineage of Deacon John from his emigrant ancestor in America.



and oppression as well as of religious intolerance, than the hills, forests and meadows of this land of Columbus and Americus Vespuclius, three thousand miles across the sea. What could be more natural for this Scottish Highlander than that he should have selected such a community as that of Concord, inhabited by a people possessed of a spirit of liberty akin to his own with whom he could hold most congenial relations and breathe God's air of freedom in the fullest measure!

After coming to this country, George Fowle pursued the occupation of a tanner and joining the militia was made a surveyor of arms. His children numbered eleven, seven of whom were sons, and their numerous descendants have become scattered far and wide.

It would seem that most of his then living children went with him to Charlestown, but his fifth child, James, born in Concord, Feb. 1642, settled in Woburn some time later, his first recorded appearance there being in 1666. It is probable that this was about the time of his marriage to Abigail Carter, daughter of Captain John and Elizabeth Carter of Woburn. She was born there April 21, 1648, and the first fruit of her union with James Fowle was a son born in Woburn, March 4, 1667, who was named for his father. Three other sons and four daughters were the later issue of the couple, they continuing to reside in Woburn, where the father died Dec. 17, 1690, in his 49th year.

His widow married a second husband April 18, 1692, Deacon Samuel Walker, of Woburn, who died Jan. 8, 1704, she then marrying a third time Deacon Samuel Stone of Cambridge Farms, now Lexington, Mass. She died, his widow, in Woburn, May 11, 1718, in her 71st year.

James Fowle<sup>2</sup> was imbued with the military spirit of his father and became a member of the train-band, first as a trooper, later appointed an ensign by Governor Andros, some time between 1686 and 1689, and afterwards elected a lieutenant.

In 1690 his patriotism led him to join what is known as the Phips Expedition to Quebec, Canada, against the French, the inhabitants of New England being at that time subjects of England, and Canada being subject to France. This expedition was undertaken late in the year and was badly managed, resulting most disastrously to the Americans. The weather in Canada was excessively cold and many of the soldiers from New England died there from exposure. There seems to be little doubt that while James Fowle was able to return home his death, which followed in December, was due to the hardships experienced while away.

Previous to his departure on the expedition he apparently had a feeling that he might not return alive, for on July 30, 1690, he made his will in which he said: "Being by a call of God bound for Canada in the



Expedition and not knowing whether I shall ever return alive"—he then disposed of property to his wife and children.

Lieutenant James Fowle was a cordwainer, or shoemaker, by trade and lived and had his shop in the vicinity of the present Central House. His accumulations of land seem to be evidence of considerable thrift and this, together with his having a right in 1668 in the common lands of the town, enabled him to leave quite a little real estate to his family. His estate after his death was inventoried at nearly \$3,500,—a considerable amount for that time.

It is recorded that in 1678 he was allowed to take in "a little piece of land behind the Bell Hill" probably for a shop. Bell Hill is the elevation now known as Powder House Hill and was so called at that time because upon its top was located the bell whose voice summoned the people to church. This hill adjoined the lot upon which stood James Fowle's home, his holdings including at the time of his death the present Central House lot and more to the south and north, as well as on the other side of Main Street, then the country road. To this his descendants in the succeeding three or four generations gradually added until the Fowles came to be among the largest land proprietors in Woburn, all of their possessions being in the heart of the town.

A large number of Lieut. James Fowle's descendants have borne a prominent and distinguished part in the affairs of Woburn.

The direct line of descent from Lieut. James to him whose descendants are members of the Fowle Kindred Association is: Captain James Fowle,<sup>3</sup> Major John Fowle,<sup>4</sup> Josiah Fowle,<sup>5</sup> and Deacon John Fowle.<sup>6</sup>

Captain James Fowle<sup>3</sup> son of Lieut. James Fowle,<sup>2</sup> was born in Woburn, March 4, 1667, and was the first native of Woburn of that surname. He died there March 19, 1714, at the age of 47 years.

He was a sergeant in the local militia from 1693 to 1701, and captain during the last two or three years of his life. From 1701 to 1714, thirteen years, he served continuously as town clerk, holding this office at the time of his death. He was also for fourteen years a member of the board of selectmen, previous to and during the time he was acting as town clerk, and was chosen a commissioner in 1703 to aid in establishing the Province tax, according to Act of the General Court, March, 1703.

He married Mary Richardson, daughter of Joseph and Hannah (Green) Richardson of Woburn, Oct. 2, 1688, and they lived on the site of the present Central House. It is not improbable that the old Fowle Tavern, one of the first, and for many years one of the most important, public houses in Woburn, was built and kept by him, as it is supposed to have been erected about 1691, soon after the death of his father. It stood



on the site of the present Central House until 1840, when it was torn down after having been in existence within about a year of a century and a half. Up to this time it had remained in the hands of Captain James Fowle and his descendants and was kept as a tavern by them, the last male proprietor of the name being Marshall Fowle, who died in the house suddenly in 1833. The last owner of the name was Mrs. Jane Fowle, widow of James Fowle, a great-grandson of the first James. She sold it in 1840 to Joseph Rollins, and by him it was demolished in that year to make way for the Central House which he built.

At the north side of the old tavern ran the roadway to the old burying ground in the rear, the original burying ground of Woburn, which is still preserved and in which rest the remains of Lieut. James Fowle, Captain James Fowle, and a number of their descendants, as well as ancestors of many other distinguished men, both dead and living, who were given to the world by the early sons and daughters of the historic old town of Woburn.

Captain James and Mary (Richardson) Fowle had twelve children, only three of whom were boys, John, the fourth child, being the one in direct line to Deacon John. After the death of Captain James Fowle his widow was married to Deacon Samuel Walker, 2d, and died, his widow, in Charlestown, Oct. 23, 1748, at the age of 80 years.

As additional evidence of the patriotic and military spirit of the Fowle family of that time it may be stated that Captain James Fowle had a brother John who was also a captain in the militia and a son John who was cornet or bugler. And in still further confirmation of this soldierly spirit we find that the next in line of descent reached a higher rank than any of his predecessors.

John Fowle,<sup>4</sup> fourth child of Captain James, rose to the rank of major. He was captain from 1738 to 1748, and Major from the latter year to 1775. There is in existence a bayonet of the date April 15, 1758, according to a certificate at the State House, Boston, which belonged to a member of the company in Woburn of which he was Captain, the East Company, so called.

Major John Fowle,<sup>4</sup> was born in Woburn, Nov. 11, 1695, and died there Sept. 28, 1775, in his 80th year. On Dec. 18, 1718, he married Mary Converse, of Woburn, born Jan. 12, 1702, daughter of Captain Josiah and Ruth (Marshall) Converse. They lived in Woburn in a house which is still in existence on its original site at the junction of Main, Salem and Broad Streets, and is now occupied by a grocery store. It was built about 180 years ago and from its present well-preserved condition one may get an excellent idea of its original appearance. It is a large gam-



brel roof structure, of two stories, and was occupied for a long time in its later history by John Flagg and kept by him as a tavern, becoming known for this reason as the "Flagg house." This house was for many years a divided dwelling, although owned by Fowle heirs, and for some years, prior to 1818, there lived in the westerly portion Deacon John Fowle, his wife and youngest son, Elbridge. In either 1817 or 1818, Deacon John completed a new dwelling about three hundred feet further to the west, down the country road now called Main Street, and moved into it. From that time until his death in December, 1834, he resided in this house, and his widow continued to live there until her death in February, 1840. Their son Elbridge died there in 1832 from the effects of a fall which injured his spine, causing him to be bedridden for about six years.

In 1819, Deacon John Fowle's daughter Lois and her husband, George Cheney Allen, went to reside temporarily with her parents, having come back to Woburn from Lancaster, Mass., where they had been living for several years, and in this house was born in that year their daughter, our venerable Vice-President, Mrs. Margery T. (Allen) Pierce, mother of your historian and nine other children, all but one of whom are living. She was the first child born in the new dwelling. Although in her 90th year, the fact that she spent a whole day at Revere Beach four days ago and is also with us at this reunion attests that she is not yet really old either in faculties, body or spirit.

To revert to Major John Fowle, it may be said of him that he was apparently a man of considerable enterprise and energy, and one who stood as well in the estimation of his fellows as had his antecedents. He appears to have made quite a fortune by the sale of the province lands granted to the soldiers of the different wars and their descendants. The method of his speculation was to buy up these shares from the legal heirs to the lands and then dispose of them at a profit. The success of the different towns where these new allotments were laid out contributed to and made greater the success of the speculator. Major John Fowle made investments in various parts of the Provincees and was one of the early owners of Peterborough, N. H., and probably of other places.

He was in the military service as a Major in Colonel Tyng's regiment from Sept. 9, 1755, to Jan. 3, 1756, the period of the French and Indian war. I do not find that he held any civil office during his life.

Five children were the fruit of his married life, four sons and one daughter, the third child, Josiah, being the next in the Deacon John lineage. The second son of Major John, who also bore the name of John, was for twelve years continuously teacher of the Woburn Grammar



school, from 1758 to 1770, and was called "Master" Fowle. He was a graduate of Harvard College in 1747 and was considered an eminent instructor in his time. It is related of him that he was a teacher of stern manners, of strict discipline, of unusual aptness in his profession and the terror of all idlers and rogues.

Another of the name, James Fowle, son of Capt. John Fowle and grandson of Lieut. James Fowle, had also taught the Grammar school for nine years previously, between 1734 and 1744, and was afterwards town clerk of Woburn for 34 years, from 1746 to 1779, both inclusive. Like the son of his cousin, Major John, he was also a graduate of Harvard.

The consideration of Josiah, third son of Major John Fowle, brings us down to the stirring times of the Revolutionary war which ended in the independence of the colonies and the foundation of the great nation under whose government,—of which we as citizens form a part,—it is our good and great fortune to be living to-day.

Josiah Fowle<sup>5</sup> was a soldier of this war at the very beginning and saw active service for nearly two years. He was at the battle of Lexington and Concord April 19, 1775, marching in Captain Jonathan Fox's company from Woburn to Concord, and thence to Cambridge. A Josiah Fowle was also at the battle of Bunker Hill. It was either this Josiah or his son of the same name, and in this memorable fight a John Fowle of Woburn, doubtless our own Deacon John also participated. Josiah also saw service at Ticonderoga and in other localities during this war, serving as a private under several different captains. Previous to the war he had been a member of Captain Jesse Wyman's company of the Woburn militia.

He was born in Woburn, July 14, 1731, and died there Feb. 28, 1805, aged 74 years. He married, Nov. 25, 1752, Margery Carter, born Aug. 3, 1730, daughter of Captain Samuel and Margery (Dickson) Carter of Woburn. She died in Woburn, his widow, July 1, 1812, aged 82 years. They resided on the estate afterwards occupied by their son William, a brother of Deacon John, now the beautiful estate of James Skinner located on Montvale Avenue, which was then a part of the old turnpike between Salem and Woburn. Josiah Fowle was a man of large property, principally real estate.

Five children were born to him, three sons and two daughters, the second of whom was Deacon John Fowle. My historical sketch for our next reunion in 1909 will be a consideration of him whom we are here met in reunion to honor and of all his descendants, not only in a direct line but in all the collateral branches, with the genealogy down to and including the present generation.



In closing permit me to quote the Rev. Samuel Sewall, from his history of Woburn, compiled and published for the town in 1868, in which he says: "The Fowles of Woburn have always been a distinguished family, and the office of Town Clerk they seemed for many years to hold by prescription, for during the 132 years which elapsed between the election of Captain James Fowle, in 1701, and the death of Marshall Fowle, Esq., the last to hold the office, in 1833, Woburn had a Fowle for its clerk 103 years, or more than three fourths of the time."

If, as Mr. Sewall indicates, being honored with public office is significant of high distinction then surely the Fowle family of the eighteenth and nineteenth centuries had their full share, as a little recapitulation and further draught upon the records will show.

Captain James Fowle<sup>3</sup> was town clerk from 1701 to 1714, thirteen years; selectman in 1693 and 94, 1700, 1, 3, 4 and 5, 1707 to 1714 inclusive, fourteen years.

His brother, Captain John Fowle, immediately succeeded him as town clerk, serving continuously from 1714 to 1739, twenty-five years, and was also selectman all of that time, also deputy to the General Court in 1727, 28, 30, 31 and 35, and town treasurer for fifteen years, from 1724 to 1739.

Captain John Fowle's son, Cornet John Fowle, was a selectman in 1741 and town clerk in 1744.

For thirty-four years, from 1746 to the time of his death in 1779, James Fowle, Esq., brother of Cornet John and younger son of Captain John, was town clerk, also selectman for twenty years during that period. He was also deputy to the General Court for nine years, from 1759 to 1768, both inclusive, except 1766 when no deputy was sent by Woburn. He was the James who was grammar school teacher for ten years previous to his being chosen town clerk.

James Fowle, Jr., son of James Fowle, Esq., immediately succeeded his father in the office of town clerk and served for eleven years, from 1779 until his death in 1791. He was also a selectman in 1787.

In the year 1814 a son of James Fowle, Jr., Marshall Fowle, was called to the office of town clerk and served until his death in 1833, twenty years. He was also selectman from 1820 to 1827, both inclusive, eight years, and a deputy to the General Court in 1823, 4, 5, 8, 9, 31 and 32, seven years.

Deacon John Fowle was town treasurer for the years 1826, 7, 8 and 31, four years, and member of the board of selectmen in 1802, 3, 5 and 6, four years.

His son, Deacon Leonard Fowle, was a selectman in 1838 and 39 and deputy to the General Court in 1838.



## THOMAS BYE OF BUCKINGHAM, PENNSYLVANIA

BY ARTHUR EDWIN BYE

THE history of the life of Thomas Bye, is practically the story of the rise of Quakerism in England, and of the causes which led to the emigration of Friends to America and of the settlement of Pennsylvania.

At the dawn of the Reformation, when the enlightenment of the Renaissance was fast replacing the dark ages of feudalism and superstition, we find, among the landed gentry of England, the ancestors of Thomas Bye. The family was an ancient one, long centred at Basingstoke, in Hampshire. A direct pedigree is recorded in the College of Heraldry, of the Byes of Basingstoke, dating from a remote period up to 1622.<sup>1</sup> It is of interest to note that among the ancestors of Thomas Bye were—Thomas Bye, member of Parliament for Reading, 1403;<sup>2</sup> Thomas Bye, Mayor of Reading, 1516; <sup>2</sup> John Bye, bailiff of Basingstoke, 1516, 1535, 1540 and 1542<sup>3</sup>; John Bye, “Deputy of the most noble William, Marquess of Winchester, high steward of Basingstoke,” 1585 to 1603.<sup>3</sup>

When Thomas Bye emigrated, in the year 1699, to Pennsylvania, he took with him the family records. These documents, although containing valuable information concerning the history of the family, give little concerning Thomas himself. For this reason we are ignorant of the exact date of his birth, and of his marriage. Research in America and England, has, however, given us much other information.

Thomas Bye was born about the year 1650, most probably at Basingstoke, and if this is so, we may assume at “Copyngedbridge House,” which was the house built by his great-grandfather, the Deputy.<sup>3</sup> Basingstoke at that time was a parish, containing perhaps, a thousand inhabitants. It was situated fifteen miles south of the city of Reading and twenty miles north of the cathedral town of Winchester. The scenery of this northern slope of Hampshire is exceedingly picturesque. The country rolls for miles, almost unbroken past meadow, field and swamp to the wild forest land which skirts the district. Here and there are copses, fens, clumps of trees or bushes. Over the moors the wind whistles and howls in full enjoyment of unchallenged freedom. Where the trees pro-

<sup>1</sup> *County Pedigrees, Hants, Berry; Visitation of the Heralds, 1622.*

<sup>2</sup> *Register or Diary of the Acts of the Mayor and Burgesses of Reading.*

<sup>3</sup> *History of Basingstoke, Baigent and Millard.*



tect, a cottager makes bold to erect his little dwelling of bricks or stones, plastered together between planks of timber, the whole roofed with thatch. Occasionally the eye may see a more pretentious habitation—perhaps the tall chimneys projecting from a distant wood are those of the mansion of an ancient Lord of the soil. Near the quaint little village of "Old Basing" are the ruins of the once famous Basing Castle. Near at hand, the quiet Loddon winds its way among the fields and under tiny arched bridges, which, on its account, the road is forced to mount. Where the cottager has tilled his plot of soil the hedgerow grows. But, in spite of the cultivation which one may find, there is a wildness and desolation in the entire surrounding country, which is, perhaps, exhilarating, which seems to invite one to adventure with horse and hound. Here the traveler, as indeed might be the case of the native as well, loses himself from the sordid world of busy strife and finds that he is living in the time that always was. This is the country that Thomas Bye knew so well as a boy. As a man he went to the wilds of America to make a new home, but not in such a strange land, after all, for the hills of Buckingham must have recalled to him the rolling downs of Hampshire.

In the year 1655, George Fox traveled to Reading. "Here," Fox states in his journal, "I found a few that were convinced of the way of the Lord. I stayed till the first day and had a meeting in George Lamboll's orchard. A glorious meeting it proved; great convincement there was and the people were mightily satisfied."<sup>1</sup> Beginning thus, Quakerism flourished in Reading. John Bye, the father of Thomas, had several relatives in Reading. It is quite possible that while on a visit to some of them, he heard of the teachings of George Fox. They made a great impression upon him and he early joined the Society. Prior to 1670, he settled at Reading, allied himself with the Friends there, and became prominent amongst them.<sup>2</sup>

John Bye was known as "John Bye, Sr." to distinguish him from his nephew, John, Jr., the son of his brother James, of Tadley, Hampshire, who was also prominent in the Society. Twenty-two years after the coming of George Fox there arose throughout England the famous Wilkinson-Story Controversy,<sup>3</sup> which, for the time, shook the very foundations of the new belief. In Reading, the opposition in the Society to the influence of George Fox and the yearly Meeting was strong.

<sup>1</sup> *Fox's Journal.*

<sup>2</sup> Friends' Meeting Records of Reading (at Devonshire House, London).

<sup>3</sup> *The Wilkinson-Story Controversy in Reading*, Howard R. Smith, in *Friends' Hist. Review*, Vol. I.



Thomas Curtis, Benjamin Coale, and many others were adherents of Wilkinson and Story, and their spirit of unfriendly dis-affection was the cause of much sad disturbance in Reading.

Most of the members of the Meeting did not follow these leading Friends, but remained with the Society, the most prominent among them being John Bye, William Lamboll, Abraham Bonnifield and Christopher Cheeseman. The conflict was a source of great concern to John Bye. In 1680 he wrote a letter to London Friends asking what action he should take. For this, he was reprimanded by the Separatists, as a minute of Sept. 26, 1680, shows, exhorting him "not to be so forward and active in sowing discord." Again in the same year he was severely censured by the opposing faction for complaining to the London Friends of what was being taught in Reading Meeting.

The disagreement grew worse. In 1684 Thomas Curtis locked the doors of the meeting house and walled it up with bricks in order that the Orthodox Friends might not worship therein. For seven years John Bye and his party met in the yard outside and worshipped in the wind or rain as a protest against their eviction.

The two factions remained apart until 1716, when the Separatists were induced to capitulate and admit their fault, thus ending a controversy that had lasted thirty-six years.

During the separation, both parties, finding verbal conflict impracticable, issued pamphlets, which, it is sad to relate, were full of personal abuse and recrimination. John Bye, with William Lamboll, wrote a pamphlet, entitled, "*A Stop to the False Characterizer's Hue and Cry,*" published, Feb. 25, 1685. This was replied to by Leonard Key in an article, entitled, "*A Reply to 'A Stop to the False Characterizer's Hue and Cry,'*" April 4, 1686. John Bye and William Lamboll issued a second treatise, called *Something in Answer to "Reasons why the Meeting-house doors were shut up at Reading."*" It is to the glory of John Bye that he showed throughout these trying times a continuance of that lofty spirit in defense of religious freedom which enthused him during the persecutions he was forced to endure throughout his earlier life. Of these earlier persecutions, the following account is extracted from, "*A collection of the Sufferings of the People called Quakers.*" (Besse. Vol. 1, pp. 32-34.)

#### "A. D. 1675.

"On the 17th of October, W. Armorer, and George Goswell, Mayor, came to the Meeting at Reading, and with a sharp bodkin or packing needle—Armorer pricked several of the women inhumanely.



"On the 17th of November they came again, but the Meeting being just ended they stopt thirteen Persons in the Street going home, viz:

"Thomas Tudway, John Harrington, John Buy, John Hill, Richard Breach, John Aslett John Thorne, William Yeate, John Groome, John Price, Nathaniel Branston, Daniel Hickus, Nicholas Waite.

"To all of these they tendered the Oath of Allegiance, and for refusing it, sent them to Prison, where they were confined in two small Rooms over the Dungenon, in which a Felon then lay sick of the Small Pox. They were Kept close locked up seventeen Hours of twenty four, and were not suffered to go out to ease themselves: Their working tools were taken from them, and their wives and servants not suffered to bring them Necessaries, nor were they allowed the benefit of Air which the felons had.

"On the 21st of the same month, seven others were taken from the Meeting and the oath of allegiance being first tendered them—were committed to prison.

"On the 13th of the mo. called Jan. 1675, Thomas Davie, George Ball, Richard Nash, Thomas Pretty, Thomas Draper, Wm. Ward, and John Wyran all of New Windsor were arrested by Walter Cowdry, Under Gaoler, on a writ of *de Excommunicato Capiendo*, for not going to church and for not repairing it, and not receiving the sacrament. They were all carried to Reading gaol, where they remained close prisoners for five years, though the sums demanded of them were, from one of them but 3d. from another 4d. and from all of them but 12sh. 1d.

"The calmness of Temper and Serenity of Mind, wherewith these prisoners sustained the miseries of a close confinement, and the plain, meek, and Christian manner of address, wherein they represented their sufferings to the consideration of those who inflicted them, are well expressed in the following letter sent to the mayor of Reading from the prisoners called Quakers there, dated in the Month of Nov. 1675, viz:—  
A letter from the Prisoners to the Mayor.

"Thou art now in Power and Authority, and the Chief Magistrate of this town, but thou mightest be a Terror to the evil Doers and a Praise to them that do well and fear God and depart from Iniquity. And it is the Day of thy Visitation, and a day of Trial what thou wilt do now thou hast power in thy hands,—for the Lord as he hath appointed a day when all men shall come to judgment. . . . Every man must receive a reward according to the deeds done in the body. . . . Therefore this is written in true love to thy soul, that thou mightest consider, and mightest not harden thy heart, whilst it is called to-day. Therefore, consider whilst thou hast a day what thou art doing. Why shouldst



thou strive against what the Lord is bringing to pass? Do unto others as thou wouldst be done by—which is the law and the prophets. And consider what the wise Counsellor hath said “Take heed and let them alone, for if this work be not of God it will fall, *but if it be*, Thou and Ye cannot overthrow it,—lest you be found fighters against God. Therefore consider and commune with thine own heart, and see wether thou dost by us—thy peaceful neighbors—as thou wouldst be done by, . . .”

“This cool and Christian manner of representing their Grievances had sometimes the desired effect in softening the hearts of their Persecutors and exciting them to a consideration of the Injustice of their Proceedings.”

“In the year 1683, John Buy, was fined £40, for preaching and had taken from him in Corn, Meal and other things to the value of £53.”

The records of Reading Meeting do not give the date of John Bye's death.

This review of the religious character of John Bye brings before us in a vivid manner a picture of the life and times in which his son, Thomas, grew up. The principles of the youth were formed at this period, and it is no wonder that in after life he preferred freedom among the hardships of the new world to the intolerance he found at home.

No record of the marriage of Thomas Bye has as yet been found, although a thorough search has been made throughout all the Meeting records of England. It is doubtless one of the many cases where, in the early days, the Meeting neglected to register the marriage, or the record itself has been destroyed. In the Friends' Meeting Records of Horsleydown, we find recorded the births of several of his earlier children, beginning in 1778, which implies that he married according to the order of Friends. We know that his wife was Margaret, who remained throughout her life a faithful and devoted helpmate. Shortly after his marriage, which seems to have occurred about 1775, and after the time of his father's imprisonment, he removed to Horsleydown, Southwark (St. Mary's Parish, Bermondsey, Southwark, London), where he lived until his departure for America.<sup>1</sup>

An extract from “*Friends of the Seventeenth Century*”<sup>2</sup> well illustrates the conditions of Southwark. He writes:—

“In 1670, at the instigation of Sancroft, Archbishop of Canterbury, the King ordered the Meeting-house at Horsleydown to be demolished. The congregation there had been continually subjected to brutality and vile indecencies by soldiery, and at last their meeting house was razed

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<sup>1</sup> See Thomas Bye's certificate, page 13.   <sup>2</sup> Evans, *Friends of the Seventeenth Century*.



to the ground. They continued, however, to hold meetings on the ruins, until they were assaulted by the soldiery and dragged away."

This state of affairs continued, off and on, for many years. Sometimes the Friends met at private houses; sometimes they were permitted to have a meeting house of their own. At the accession of William and Mary to the throne, in 1688, religious toleration became established in England, and the persecutions of the Quakers, in a great measure, ceased. Thomas Bye, however, during the time of the oppression had set his heart upon joining the Friends in America.

In the year 1699, he set sail. By this time, his eldest son, John, had grown into young manhood. Doubtless he was a youth eager for adventure and for the voyage to the great unknown continent of which he had heard such wonderful tales. Perhaps it had been his ambition for years, from the time of his boyhood, to accompany his father, and this had led Thomas to postpone the expedition until the son had grown. The following is his recommendation to his new countrymen, from the ones he was forced to leave.

#### "THE CERTIFICATE OF THOMAS BYE

"To the Friends and brethren of the Monthly Meeting at Philadelphia in Pennsylvania, or elsewhere in America."

"Whereas our friend Thomas Bye hath acquainted us with his intentions of transporting himself unto the parts and desireth a certificate from us relating to his conversation while he lived here. Now these are to certify all whom it may concern that we have known the said Thomas Bye above twenty years, in which time he hath been a very diligent man for the bringing up of his family, and his wife is very well satisfied at this his undertaking and intends to go thither also, as the Lord shall make way, when she hath an account that her husband and son are settled there and leave things well as his going from here.

"So with the salutations of our love to you in the truth, we therein remain according to the measure, your friends and brethren.

"From the Monthly Meeting at Horseleydown, in Southwark, England the 5th of 5th Mo. 1699."

"Walter Miers,<sup>1</sup> Samuel Jobson, Thomas Clark, William Daile, Robert Fairman, John Bowne and twenty-five others."<sup>2</sup>

John Bye, the son, also brought a certificate with him, which is interesting.

<sup>1</sup> Walter Miers was the clerk of Horseleydown Meeting.

<sup>2</sup> Friends' Meeting Records, Middletown, Bucks Co., Pa.



"To the Friends of ye Monthly Meeting at Philadelphia in Pennsylvania.

"Whereas John Bye, son of Thomas Bye, a member of our Monthly meeting having sometime since lived with his father but now is resident in your parts, hath desired a certificate from us concerning his life and conversation while he lived amonst us and also of his clearness from all persons here in relation to maryage.

"Now these are to certify all whom it may concern y't the s'd John Bye while he lived here soe far as we know, was a sober young man and walked orderly amongst us and upon inquiry made, soe far as we understand, he is free and clear from all persons here in relation to maryage this with the salutations of our unfeigned love in the blessed Truth wee therein remain your friends and brethren."

This certificate was signed by the same persons as Thomas's.<sup>1</sup>

Thomas and John landed at Philadelphia in the year 1699. We will return shortly to Margaret, who was left at home with the younger children.

Before leaving England, Thomas had purchased from Edward Crewe, Nathaniel Parke, and others, an extensive tract of six hundred acres in Bucks County, Pennsylvania, which had been secured by them in 1681. This estate was laid out by John Cutler, Oct. 6, 1701.<sup>2</sup> It was situated in the township of Buckingham, extending for a mile along Buckingham mountain and bounded by what is now called the old York Road, and the present village of Holicong. One of the corner stones of the tract can still be seen in the village of Lahaska, which village is situated on one corner of the estate, one mile on the York road from Holicong.

Thomas, likewise, purchased four hundred and thirty-eight acres of land adjoining this estate, but which was in what is now called the township of Solebury. This he conveyed to his son John for the sum of £150. This estate was granted by William Penn to Samuel Martin, and on July 9, 1706, was transferred to Thomas Bye, and thence to his son, in 1710.<sup>3</sup>

On Oct. 29, 1701, Thomas was granted by William Penn two city lots, which lay between 4th and 5th Streets on what was then called High Street, now Market Street, Philadelphia.<sup>4</sup> In 1702, Thomas and Nathaniel Bye (son) were granted twelve acres of liberty land in Philadelphia.<sup>5</sup>

<sup>1</sup> Friends' Meeting Records, Middletown, Bucks Co., Pa.

<sup>2</sup> History of Bucks County, Davis.

<sup>3</sup> Location and History of the Original Tracts of Solebury.

<sup>4</sup> Pennsylvania Archives.

<sup>5</sup> Pennsylvania Archives.



Thomas and John, upon their arrival in Pennsylvania, first allied themselves with the Meeting at Middletown, now Langhorne, where their certificates were recorded. At this time Middletown was well settled, and the Friends there welcomed the newcomers with warmth and cordiality. It appears, however, that Thomas and John later joined the meeting at the Falls, which was the first one established in Bucks County and had, perhaps, the largest membership. A minute of Aug. 14, 1702, states "Thomas Bye's certificate was read and approved."<sup>1</sup>

Another and a very interesting minute occurs the same year. "John Bye and John Scarborough request in the behalf of the Friends of these parts that a First day Meeting be settled amongst them at the house of Thomas Bye. This meeting consents to it and appoints it there."

Buckingham was about fifteen miles from Falls Meeting. For Friends of that township to attend Meeting on the First day was therefore an arduous task. We can well imagine that in the first years of their settlement, while Thomas and John were busy through the week hewing timber, cultivating the land, and erecting comfortable homes, they found it difficult to go so far to attend meeting. As Thomas Bye's house was the most commodious in the township, the Meeting was held there for years.<sup>2</sup> This gave it the name of "Old Congress," by which this original Bye homestead was known until it was torn down in 1892 by Judge Paxson, one of Thomas Bye's descendants. In the year 1721, the first meeting house was built, and thirty years later, the present large and handsome building was erected. Buckingham Meeting, founded by Thomas and John Bye, flourished and became one of the largest in Pennsylvania.

That part of Buckingham, where Thomas Bye lived, was, and still is, one of the most charming spots of Pennsylvania. Lovers of nature have named it "The Vale of Lahaska," and poets have been inspired by its beauty to write verses in which they have fitly described the repose and gentleness of the landscape. The Indians, too, loved this country; they lingered about the mountain as late as 1775,<sup>3</sup> giving to it the touch of romance which it has never lost to this day. John Watson, in his *Annals of Pennsylvania*, describes the life of the early settlers in Buckingham. "At that early period," he writes, "when our forefathers were building log-houses, barns, and sheds for stables, and clearing new land, and fencing it chiefly with poles or brush, it has been said that a hearty, sincere, goodwill for each other prevailed among them. They all stood

<sup>1</sup> Friends' Meeting Records.

<sup>2</sup> Records in the possession of Anna Bye Ball, of West Chester, Pa.

<sup>3</sup> *Annals of Pennsylvania*, Watson.



occasionally in need of the help of their neighbors, who were often situated at some distance through the woods."

We have left Margaret Bye and her children in England, awaiting word from the father that he had made a comfortable home in the new land and that they could at last join him. They set sail early in the year of 1701. The certificate of Margaret Bye and two daughters was received April 27, 1701, at Philadelphia, from Horsleydown Meeting, England. Nathaniel, likewise, arrived at this time, but no record of his certificate has been found.

Thomas and Margaret Bye lived many years in the enjoyment of health and prosperity in the new world. Several records of Buckingham Meeting show that he was a prominent man in the affairs of the early colony. His sincere belief in the principles of the Society of Friends guided his conduct throughout his life. His character was strong and his good influence was felt by those among whom he lived. By his example he impressed upon his children a love for truth and sincerity, and they lived to prove the fact that the influence of a great man can never die.

Thomas Bye died June 25, 1726, and Margaret, his wife, died Oct. 6, 1724.<sup>1</sup> They were both interred in the Friends' Burying Ground at Buckingham. Their children were:

John, born in England, about 1675;<sup>2</sup> Nathaniel, born in England about 1677;<sup>3</sup> Elizabeth, born at Horsleydown, Southwark, Eng., May 20, 1678, died June 2, 1678;<sup>4</sup> Elizabeth, born at Horsleydown, England, March, 1680, died Sept. 14, 1681;<sup>4</sup> Mary, born at Horsleydown, England, March, 1680, died Sept. 30th, 1680;<sup>4</sup> Sarah born at Horsleydown, England, Aug. 11, 1683;<sup>4</sup> <sup>5</sup> Elizabeth, born at Horsleydown, England, 1685; <sup>5</sup> married Nehemiah Blackshaw of the Falls, Bucks Co. Penna.; <sup>6</sup> Anne, born at Buckingham, Pennsylvania, 1706 (?), married, June 17, 1731, Andrew Ellicott, Jr., <sup>1</sup> grandfather of Andrew Ellicott, Astronomer; Thomas, born in Buckingham, 1709. <sup>1</sup>

We have dwelt here briefly upon the different epochs in the life of Thomas Bye; his ancestry, which can hardly be called an epoch of his life, but rather the groundwork upon which his life was built; his early associations; the scenes of his boyhood; the troublous times of his youth in Reading; and the years of his life in London,—these latter years

<sup>1</sup> Friends' Meeting Records, Buckingham.

<sup>2</sup> See John Bye's certificate.

<sup>3</sup> Friends' Meeting Records, Buckingham, Pa. Also *History of Bucks County*.

<sup>4</sup> Friends' Meeting Records, Horsleydown, England, Devonshire House, London.

<sup>5</sup> See Margaret Bye's certificate.

<sup>6</sup> Friends' Meeting Records, Falls, Bucks Co., Pa.



of the greatest trouble, when three of his children died. Then his journey to Pennsylvania, his settlement there, and the founding of a large family to bear his name. There are many of his descendants now scattered throughout the United States. They would do well to emulate his worth, for not only to them, but to every American of to-day should it be an inspiration to know the lives of the early founders of the country, the lives of such men as Thomas Bye.

## SOME OF THE EARLY STRATTONS

BY HARRIET RUSSELL STRATTON

STRATTON is a "place name," evolved from Street-town, and derived from the two Anglo-Saxon words stræt, a paved road; and tūn, an inclosure, a home, or small village. In the early days of the Saxons in Britain, the name stræt-tūn was frequently given to a family home situated on any of the old Roman roads. The name was first applied to the place or inclosure, and later,—when surnames began to come into use,—to the members of the family, or families, who dwelt therein. Hence the name Stratton has many origins.

In 1124, King David I of Ledland, granted to Alexander, "filius Roberti," the lands of Stratton,—a Street-town in the shire of Kincardine, north of Edinburgh. He then became Alexander de Stratton, and later, the "de" having been dropped, the family name became Stratton. The early Barons of Lauriston Castle were Strattons of this line. Sir Alexander Stratton of Lauriston was one of the twenty-four barons sent to England in pledge for James I, in 1424, and his nephew, Walter Stratton, cup-bearer to the king, was murdered at Perth while defending his sovereign in 1437. It was a Charles Stratton of this line who brought to the king the news of the surrender of Edinburgh Castle, and whose father, Robert Stratton, was an officer in the King's army. A letter<sup>1</sup> from King Charles II, addressed to "Our trusty and welbeloved Captaine Robert Stratton" is preserved in the British Museum.

In the early part of the 14th century, Isabella, daughter and heir to Sir William Loudhain, married one of the Strattons of Levington, Suffolk. The eldest son of this marriage was Walter de Stratton. From his

<sup>1</sup>A facsimile of this letter, and a picture of Lauriston Castle, will be found in *A Book of Strattons* which has recently been published.



mother this son inherited the ancient Kirkton manor, which remained in the possession of the Strattons until 1627-28, when it was sold by Ann, relict of John Stratton, of Shotley, and her son, John Stratton, Jr., as they were preparing to come to America. Levington Church,<sup>1</sup> the burial place of Walter de Stratton, was built in the 10th century.

In April, 1628, Joseph Stratton, of Harwich and Ardleigh, younger brother of John Stratton of Shotley, was in Plymouth, and "sete saile for to goe to Virginia." The following year, and for several succeeding years, he was a member of the House of Burgesses, representing Nutmeg Quarter and Waters Creek. He owned 500 acres of land in James City County and was living there in 1639. In this same year George Stratton was appointed "Viewer of the tobacco crop, from Waters Creek to the lower end of the county," while at the same time John Stratton was appointed to the same office in Lower Norfolk County. No record of Joseph's death has been found, but on the 2nd of June 1641, "Joan, relict of Joseph Stratton late of James City in Virginia" was commisioned by the prerogative court of Canterbury to administer his estate. It is thought that George and John Stratton were sons of Joseph,<sup>1</sup> of James City. Proof is lacking. Very few records of this vicinity escaped the destructive fires of 1863-65. Many were destroyed at much earlier dates. Further research in England, perhaps at Harwich and Ardleigh, might establish the relationship.

John Stratton of Shotley, gent, eldest son of Thomas and ninth in descent from Walter de Stratton, died in Ardleigh, and was buried in Shotley Churchyard, in 1627. This was the very year in which his son, John Stratton, Jr., came of age.

The first mention the writer has found of John Stratton, Jr., in America is in December, 1631, when he landed from England at Cape Porpoise, on the coast of Maine, to take possession of a tract of land that had been granted him there. According to a paper in the Public Record Office in London, however, he must have first come to New England in 1628, the year after the death of his father, and the very year that his Uncle Joseph Stratton came into Virginia. This paper refers to the land grant in Maine and says the grant was made to John Stratton in "consideration for and in respect that he had lived in New England these three years last past and had expended £1000 in transporting of cattle and maintaining of servannts in their imployment and that he now pur possette to transport more cattle and settle a plantecon there according to his grant." This grant was for 2000 acres on the main land and an is-

<sup>1</sup> See picture from a Davy etching (1810) in *A Book of Strattons*.



land near the mouth of the Saco River. The land is referred to in several Maine historical works as "Stratton's plantation," and the island is still known as "Stratton's Island." John Stratton never "settled his plantation" however, and he did not remain long in Maine. In 1636 he was in Massachusetts Bay Colony and was appointed "with Goodman Woodward, an Indian, and two others" to lay out a line "three miles north of the northermost part of the Merrimac." This line eventually became the boundary line between New Hampshire and Massachusetts. In August, 1637, "Mr Stratton requests a farm beyond Ipswich pond near Salem" and six months later this farm was "laid out" to him,—100 acres. Seventy-nine years later, Feb. 5, 1717, Anne Stevens, widow, of Salem, for the consideration of £20 conveyed to Thomas Flint, Jr., "100 acres of land granted to my honored father Mr. John Stratton Jan. 31, 1638. The deed says: "I am ye True, Sole and Lawful owner of ye above Bargained Premises, as I am heir, to my father Mr. John Stratton and Lawfully possessed of ye same in my own proper Right as a good, perfect & Absolute estate of inheritance." (*Essex County Registry of Deeds*, 33: 117.) In the same year he was granted six different lots of land in Charlestown, making 63 acres in all, "with their rights." One of these lots adjoined that of Rev. John Harvard, pastor of the church at Charlestown, and first benefactor of Harvard University. Another joined George Bunker of the family who possessed Bunker Hill. John Stratton does not seem to have lived at Charlestown, however, but at Salem, where in 1638 a house lot was granted him "there being two in the family." At this time he was styled "a merchant."

That he was a man of standing in those early days is shown by the character of the men with whom he was associated, as well as by the extent of his business transactions, which were many and widely scattered. About this time financial misfortunes began to overtake him. The decision in England seems to have been against him concerning a part, at least, of his land grant in Maine. Large debts due him in Virginia he could not collect. Much of his property in Charlestown went into the hands of assignees, and we find him conveying all his "interests what-so-ever in lands at Cape Porpus to Richard Saltonstall, Esqr. and High Peters, pastor in Salem,—the rest that is not sold to Mathew Craddock, mercator, for £10." September 26, 1639, "John Stratton, gent, of Salem" made a letter of assignment and attorney to Mr. Richard Hutchinson, citizen and Iron Monger of London." This letter was "signed, sealed and delivered in the presence of John Winthrope, Esq., Governor of the Jurisdiction of the Massachusetts Bay Colony in New England."

Then we find him making this will:—



"I, John Stratton, in the present letter of attorney mentioned, doe hereby make and declare this my last will and testament touching the suits and matters therein contained as followeth:—

"My will is that if it please God that I depart this life before the said suits and matters are finished that my attorneys, in the said letter of attorney mentioned, shall be my executors jointly and severally to recover the premises. In testimony thereof I have hereunto set my hand and seal."

At this date he seems to be preparing to leave Massachusetts, but on July 19, 1641, he is still in Salem, where he, with his mother and sisters, made a letter of attorney to Captain Edward Gibbons of Boston and Robert Stileman, merchant, of London, to receive from John Thurston, of Hockston, England, the legacies left him by last will and testament of Mrs. Mary Dearhaugh, late of Barrington, County Suffolk, Eng. Two years later the records at Salem show that John Stratton is "absent" and Thomas West is to have the use of his 10 acre lot at Derby Fort Side on condition that he "sufficiently fence it."

And then the name of John Stratton disappears from Salem records, and all efforts to locate him elsewhere have utterly failed. Nothing has been found to show that the "suits and matters" mentioned in his will were ever brought to trial. They were probably settled out of court—and perhaps in England.

Whether he returned to England and died there, or went to Virginia in an effort to recover rights due him from his uncle Joseph's estate, or as some authorities suppose, settled in one of the new colonies south of Salem, is one of the still unsolved problems in Stratton history.<sup>1</sup>

Four years after Joseph Stratton came to James City, another Stratton family appeared in Virginia. The first mention we have of them is in 1632 when the records of Northampton county show that Alice, widow of Thomas Stratton, with her two children, Thomas and Mary, was living on the Eastern Shore. In 1636, Alice Stratton was granted 200 acres of land "for transporting into Virginia Thomas Stratton, herself and two others." No other mention is found of the son, Thomas,<sup>2</sup> until 1651 when among the old records at Eastville is this: "Thomas Stratton, of Northampton County. The mark of his cattle as followeth: Cropic and slitt on ye right eare overbitten and holed on ye left eare; giving notice to the clerk to record By me Thomas Stratton, Sept. 7, 1651." In this same year he was deeded 100 acres by his mother, then the wife of Henry Bag-

<sup>1</sup> Several pages of the early history of the Shotley Strattons, with their coat of arms, and a picture of the ancient ancestral home of Joseph Stratton of James City and John Stratton of Salem, are in *A Book of Strattons*.



well. It is thought that Thomas<sup>2</sup> came of age in this year and so was born about 1630. In 1657, he was granted 300 acres of land "on the Ridge southerly on Dun Branch." This land was granted "by the right of emigration of Thomas and Alice Stratton" and formed part of the large estate later known as "Stratton Manor Estate" and still known by that name, although it passed out of the hands of the Stratton family fifty years ago,—in 1858 having been in their possession for eight generations.

Thomas<sup>2</sup> died in 1659, leaving two children, Benjamin and Ann, as shown by his will. Benjamin<sup>3</sup> early became a prominent man on the Eastern Shore. Several large tracts of land were granted to him, and it was probably during his day that the oldest part of Stratton manor (still standing) was built, and built partly of bricks which were brought from England. June 22, 1691, he was elected vestryman in Old Hunger's church. His descendants are connected by marriage with many of the old families of Eastern Virginia. It is quite possible that the first Thomas Stratton of Eastern Shore was a son of Joseph of James City. Further research in England would be necessary to prove this connection.

In a parish of Berkshire, about seventy miles west of London, is the picturesque old village of Shrivenham, situated near a remnant of an old Roman road.

From Burke's *Landed Gentry* we find that Thomas Stratton was buried in the churchyard at Shrivenham in April, 1587. His wife, Joan, died seven years earlier. They had a son Thomas, whose eldest son married Anne Locke (an aunt of John Locke the philosopher) and from them is descended John Locke Stratton of Turweston House, Buckinghamshire, and George Stratton, Barrister-at-law, and M. P. for Leicester and Northampton.

William Stratton died in Shrivenham in 1604. In his will he calls himself an "aged man" from which we infer he was born in the first half of the sixteenth century. As he named one of his daughters, Joan, and speaks of his "cousin, Thomas Stratton," it seems very probable that he was a son of the Thomas and Joan Stratton found in Burke's *Landed Gentry*.

The churchyard in which William Stratton and his wife were buried contains many old stones from which centuries of time have entirely effaced the inscriptions. The old church, built before 1500, in which services are still held every Sabbath, was the place of worship for many generations of Strattons. William Stratton in his will, dated Sept. 16, 1601, leaves a legacy to "William, son of my son John."

This William, son of John Stratton, was apprenticed in London in



1599, then aged fourteen years. At the end of his seven years' apprenticeship he became a "free citizen of London" and for twenty-five years was a prosperous business man in the parish of St. Leonard, in Eastcheap, at that time in the heart of the old city of London. In 1635, his wife Elizabeth died and was buried in St. Leonard's. Soon after her death William gave up his business in London and settled at Tenterden, and he married again. The births of his children, recorded on the parish registers of St. Leonard and Tenterden, were:—

Born in St. Leonard.

1. Sarah, b. 1613; m. Isaac Pickering.
2. John, b. 1614; d. in childhood.
3. Rebecca, b. 1615; d. 1620.
4. William, b. 1618; lived and died in Tenterden.
5. Richard, b. 1619.
6. John, b. 1621.
7. Joseph, b. 1624-5, of whom nothing has been found after the date of his father's will.
8. Benjamin, b. 1626; died in London without issue.
9. Bartholomew, b. 1627-8; settled in Boston, Mass.
10. Elizabeth, b. 1631; m. Thomas Crouch.
11. Samuel, b. 1633; lived and died in London.
12. Caleb, b. 1635; settled in Boston, Mass.

Born in Tenterden.

13. Mary, b. 1637; d. 1638.
14. Thomas, b. 1639; no record found of him after date of his father's will.
15. Nathaniel, 1642-3; died in London.

William Stratton, a "Jurat" of Tenterden, died in 1647, and the following is an abstract of his will from the Prerogative Court of Canterbury:

"My executor to pay to my wife Margaret, 1,045 pounds, as agreed upon before our marriage; to my daughter, Elizabeth, 140 pounds, at her marriage, or when twenty years of age, and a trunk of linen appointed by her mother; to my sons John, Thomas and Nathaniel, each 120 pounds, when 23 years of age; to Caleb, my son, 110 pounds when 23; to Joseph, Benjamin and Samuel, my sons, each 100 pounds when 23; to Bartholomew, my son, 90 pounds when 23; to my daughter, Sarah Pickering, 10 pounds for her children; to my wife's daughters, Rose and Margaret, each 10 shillings. All the rest of my estate to William, my son and he to be my executor."

From the above it will be seen that of the eleven sons of William Stratton of London and Tenterden, one died in childhood, four lived and died



in England (where records of their families have been found); of two nothing is known beyond the mention of them in their father's will (made 1647); two are known to have settled in Boston. It will be noticed also that Richard is the only son not mentioned in the will, and yet the parish registers at St. Leonard and Tenterden contain no mention of his death.

Now, notice the following: On the "whale list" at Southampton, L. I., in 1643 appears the name of a Richard Stratton. His name does not again appear at Southampton. In 1651, a Richard Stratton settled in Easthampton, where his brother John Stratton had come as one of the "nine first settlers" in 1649. The two brothers lived in Easthampton the rest of their lives, Richard dying in 1674-5 and John ten years later. Richard in his will makes his brother John Stratton his executor.

\* Could anything be more probable than that Richard, son of William Stratton of Tenterden, received his portion of his father's estate when he was 23 years of age (the age at which his brothers were to receive theirs) and came to America followed after their father's death by his brother John?

Richard and John Stratton of Easthampton, were men of influence in the new settlement. They were allotted several tracts of land. Their home lots were on the main street. These lands were divided among their children who in turn continued the division, or sold them to seek homes in other sections. Their sons and daughters married into other families of standing and prominence. The names James, Hedges, Hand, Conkling, Gardener, Osborne, Hull, Hunting, Mulford and Fithian are all well known in the colonial history of Long Island and Connecticut, and with all of them were the early Easthampton Strattons connected by marriage.<sup>1</sup>

\* The two younger sons of William Stratton of Tenterden are known to have settled in Boston. Bartholomew was living there in 1658. The first mention we find of Caleb is in 1660. It is quite probable that each of these young men left England soon after coming into his patrimony. They owned real estate in Boston and were men of standing there, as shown by their business relations and the families into which they married. Bartholomew was a merchant mariner, and made more than one trip between Boston and London, carrying goods and passengers. Caleb, too, is styled a mariner, and on July 4, 1662, had "just returned from ye voyage." Bartholomew married Eliphala, daughter of Governor John and Bridget (Hutchinson) Sanford. Caleb married Mary, daughter

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<sup>1</sup> Nearly 3000 names are printed in *A Book of Strattons*.



of Alexander and Mary (Coffin) Adams. In 1684, Caleb's name appears in the division of the estate of his father-in-law, Alexander Adams. This is the last record that the writer has found of him. His widow died in Boston, February 3, 1698. His son William settled in Nantucket. He and his children were Quakers, as are some of his descendants to-day.

Bartholomew died January 8, 1686, and is buried at Cops Hill. Boston records give the births of his children and grandchildren.

Some time before 1647, Samuel Stratton, with his wife, Alice, settled in Watertown, Mass. At a town meeting held in Watertown, "9th 10mo: 1647" Samuel Stratton was chosen surveyor "for this yeare cominge." This is the first mention that has been found of this colonial ancestor of hundreds of Strattons in America to-day.

December 6, 1652, Samuel and two of his sons took the "oath of Fidelity" and their names appear on the muster roll of a company of Watertown Militia. The following year he was made a "freeman" and was "chosen with the deacons to have the ordering of the sitting of persons in the meeting house." His home was on the northerly side of Mount Auburn Street—then a part of Watertown, now a part of Cambridge.

The last mention so far found of Alice Stratton is in November, 1649. It is probably that she died soon after this date. June 27, 1657, Samuel Stratton married Margaret, daughter of Thomas Bowlin, and widow of William Porker of Scituate and Boston. They were married in Boston by Governor John Endicott. Samuel Stratton died December 25, 1672, aged 80 years. The following is a copy of his will:—

"In the name and by the help of ye Lord Jesus Christ, I Samuel Stratton Senior, being in Sound memory and understanding, But near to my Death, I make my last will and testatent. I give my Body to ye Earth from whence I had it to be decently buried, and my soule I give to God yt gave it me in shure and certaine hope of ressurection to life through ye merrits of Christ Jesus, and concerning my good yt God hath left me to wit—my house and land at home and abroad my cattell chattles what ever belongs to mee in New England I will yt after my decease they be apprised, and my Debts being paid I will yt it be delivered into the hand of my sonn John after my Decease to be disposed of as followeth. I will yt my loving wife have out of my state a comfortable maintenance and after her death I will yt all ye movables in my house be equally divided between Samuell my soon and my sonn John, the land and house and barnes and meadowes nearer my house or more remote I will yt soon John shall fully and peacably injoy without any molestation or disturbance, onely I yt my grand son Samuell ye son of my deceased son Richard when he is of age shall have ye house and land adjoining to it yt my sonn John dwelt in to ye time yt he entered into ye farme he now is in being



formerly ye land of old Felch, Mis. Allen and old Folger, willing yt ye land in Concord formerly being mine but now in my sonn Samuell hands yt it be his forever as his full due and portion.

And I appoint my sonn John my sole executour of this my last will & testament revoking all others wills hereto fore made, witness my hand this prsent 1 of December 1672.

My will is yt servant Thomas Cooper have a cow after my decease.

his

Sealed & delivered in prence of  
Richard Norcross.

SAMUEL X STRATTON (Seal)  
mark

From the foregoing it will be seen that between 1628 and 1660 eight Stratton emigrants settled in America, six of whom have been quite satisfactorily traced to their ancestral homes in England.

Now before the end of the 17th century, three other Strattons appear on Colonial Records with no yet discovered clue to an American ancestry.

As early, as least as 1667, a John Stratton was living in Watertown. In a deposition taken in 1672, he states that he is aged 30 years,—hence he was born about 1642.

On Nov. 26, 1667, he married Mary, daughter of Thomas and Mary (Knapp) Smith. Their home was in the west precinct of Watertown which later became Waltham. He died in 1691, leaving a large family of children, the eldest of whom, John Stratton, was twenty-three years old at the date of his father's death. If any relationship existed between this John Stratton and Samuel,<sup>1</sup> the writer has found nothing to indicate it.

In 1674, Edward Stratton, sr., was living in Henrico County, Virginia, where he bought 287 acres of land of Col. William Byrd on the south side of the James river, "consideration 1600 pounds of tobacco." Depositions show that at this date he was at least 38 years old. The probabilities are he was a much older man. How long he had been living there; whether he came from Eastern Virginia or direct from England the records do not reveal. Of Edward Stratton's first wife, the mother of his children, we know nothing except that he married her before 1655 and she died before 1676. Some time before 1679 he married Martha Shippy, widow of Thomas Shippy of Bermuda Hundred. At about the same time his son, Edward Stratton, jr., married Martha, daughter of Thomas and Martha Shippy. Edward Stratton, sr., died in December, 1688. Edward, jr., died between Aug. 27 and December 1, 1698, leaving one son, Edward Stratton, who is the ancestor of many Virginia Strattons of today. The following is a copy of the will of Edward (the 2nd) found among the probate records of Henrico County:—



In the name of God Amen. I Edward Stratton of ye County of Henrico being sick and weak in Body but of sound and perfect memory doe make & ordaine this my last will and testamente in manner & forme as followeth Viz:

First. I give & bequeath my soul to almighty god who gave it, hoping throughli the merits of my Saviour Jesus Christ to Receive full & free pardon for all my sins and my body to be buried at ye descretion of my Executrix hereafter named.

As touching my worldly estate I give as followeth.

Imprimess. I give to my son Edward Stratton all my lands, I am possessed with, to him and his heirs forever only one half of my dwelling house I give to my Loving wife during her widowhood. Likewise I give my son Edward Stratton my Negro man Dick & my Negro boy Tom and the gun whch was left him by his grandmother.

And further my desire is that my Son should have the benefitt of his negroe Labors att the age of nineteen but not to sell or dispose of either of them till ye age of twenty-one years: Likewise I give him a mare & coalt which he calls his own.

Item. I give to my daughter Martha Cox ten pounds sterling.

Item. I give to my loving Sister Rebecka Newman a gown & petty coate of thirty shillings price.

Item. I give to John Clyburn, junior, a hiefer with calf & a gun.

Item. I give my loving wife my negro man Jack and after my debts are paid I give my Loving Wife all my Crop of Tobacco & All the rest of my estate I give to my wife and children that are with me. My Daughter Martha to have no more than the ten pounds whch is before express'd.

And further my will is that my Estate which is to be divided be delivered in kind as it now is, both in England and in Virginia.

I make my loving wife my whole and sole Execu't: of this my last will and Testament. Revoaking all other wills by me made.

In witness whereof I have here unto set my hand & seale this 27th day of August—Anno Dom. 1698.

EDWARD STRATTON.

The town records of Woodbury, Connecticut, show that in 1682 a John Stratton received an allotment of land there.

There were other "lay-outs" of land to him in 1685, 1687, 1689 and 1702. He died in Woodbury in 1716 and Henry Wakely and John Hall were appointed to administer his estate. In the administration one son is mentioned—Thomas, who married Mary Johnson in 1717 and settled in Stratford. Many of his descendants are still living in that vicinity.

Whether these Strattons, John of Watertown, Edward of Bermuda Hundred, and John of Woodbury, were sons of earlier American Strattons or were themselves the emigrants, only further research can determine.



## WILLARD IRVING TYLER BRIGHAM

By EMMA E. BRIGHAM

WILLARD IRVING TYLER BRIGHAM, son of Doctor Gershom Nelson and Laura Elvira (Tyler) Brigham, was born in Montpelier, Vt., 31 May, 1859, and died in Auburn, Cal., 26 September, 1904; married, 22 March, 1893, M. Hazel Morse, born in Concord, Vt. He was descended from 80 different immigrants to America, among the earliest being Richard Warren, 1620, on the "Mayflower"; Robert Bartlett, 1623, on the "Ann"; Governor Simon Bradstreet, Governor Thomas Dudley, 1630, Cambridge, Mass.; Thomas Brigham, 1635, on the "Susan and Ellen"; Job Tyler, Rhode Island, 1638, Andover, 1640; Edmund Rice, Sudbury, 1638; the latest dates noted being those of George Geer, New London, Conn., 1651; Walter Taylor, Amesbury, 1659; and Francis Davis, Amesbury, 1673. Of the other immigrants from whom he was descended, a few may be named: Robert Allyn, Walter Allen, Thomas Brown, Aquila Chase, David Fiske, Jacob Farrar, Edward Garfield, Thomas Hatch, George Haywood, Robert Jennison, Thomas Loring, Simeon Mills, John Prescott, Samuel Ryder, William Simonds, Henry Tewksbury, Ralph Wheelock, John Whitcomb, Doctor Thomas Wells, John Webster, Edward Woodman, etc., etc. It will thus be noted that he was of the lineage of a large number of the important men of the earliest colonial days. He had two lines of descent from Thomas Brigham the immigrant of 1635, through Thomas<sup>2</sup> on his father's side and through John<sup>2</sup> on his mother's side.

Between his graduation from the preparatory school and his entrance to the University of Michigan, he taught for a year, entering college in the class of 1883. He was elected freshman historian, was principal contributor to the sophomore "Oracle," corresponding secretary of the Alpha Delta Phi society, and for his excellence in Greek and Natural History was advised by the professor of each to adopt that branch of teaching for his life work. Leaving college through ill health, he studied law in Grand Rapids, also a year with the leading practitioner of Petosky, Mich., where for services rendered the Pottowatomie Indians, he was adopted by the tribe under the name of "Kenoshaus" ("Pickerel," "big-mouth" — hence "orator").

Long a student of Shakespeare and excelling as a reader and amateur



actor, he now accepted a flattering offer from Thomas Keene, the tragedian. The next five years were spent in touring the United States with such eminent players as Booth, Barrett, Sheridan, Haworth, Marie Prescott, and under "the Frohmans." He became a recognized "leading heavy," with bright prospects; but finding the life too exacting for his nervous type, he returned to the practice of law in Grand Rapids, incidentally writing the chapter "Bench and Bar," for Baxter's History of Grand Rapids. In 1890 he removed to Minneapolis, where he continued in the law, and was a chief assistant in the preparation of Judge Atwater's excellent history of that city. He removed to Chicago in 1893 and remained there until 1901, when ill health sent him to Phoenix, Ariz. During this period he was attorney for the State Board of Dental Examiners and interested also in important cases, one being a division suit among minors of the real estate of his deceased father, valued at \$100,000. He went to Auburn in September, 1904.

He interested the Tyler family to form a family association, which first met in North Andover, Mass., 2 September, 1896. Other meetings followed, New Haven, Conn., 25 August, 1897; Boston, Mass., 7 September, 1898; Washington, D. C., 13 September, 1899; Philadelphia, Penn., 12 September, 1900; North Andover, Mass., 4 September, 1901, all arranged and carried through with consummate skill by Mr. Brigham who was the secretary and historian of this organization. Meanwhile he was gathering Tyler records as fast as possible for the purpose of publication. He published reports of each meeting, except the last. He also planned for the seventh meeting, which was held at the World's Fair, in St. Louis, 31 August, 1904, but was prevented from attending it by his final illness.

In 1893, he became the historian of the Brigham Family Association, formed that year, and he served this organization faithfully in this capacity until 1900 when he was made its secretary-historian. He published a report of seven meetings, replete with historical matter involving years of labor and invaluable to the family. In 1901, he was formally engaged to write the History of the Brigham Family, and was aided to some extent by records already gathered in considerable quantity.

Scarcely had the arrangements for this work been completed, when having occasion to go to a physician one day in Chicago, to his utter consternation he was told he must leave Chicago at once and go to the far south-west and stay there indefinitely. His wife was told that he was a doomed man, but this he did not know. He only knew that he must leave Chicago. Think what that meant to him! There he had certain sure sources of income. He was a lawyer, with a special genius in certain



lines of his profession, which was recognized by his brother lawyers, and it was an easy matter for him to earn a good income for a comparatively small expenditure of time. He was attorney for a corporation and he was employed by a publishing house as a writer of biographies for a number of years. His father had said of him that Willard's talents would always procure him a competency, and acting upon this idea, the old doctor, leaving a fortune of about a hundred thousand dollars, and having a second wife and young daughters, gave them the property. Like a brave fellow he settled his father's estate for the heirs, and went back cheerfully to his own business. When he went into exile, he had the Tyler genealogy well advanced and he carried, with his burden of ill health, material for completing two large family histories. With but small means the outlook was anything but cheerful. His faithful wife disposed of their effects in Chicago and followed him. Mrs. Brigham had a genius for finding a silver lining to her clouds. She looked about her in Arizona—and promptly set up a chicken yard. Picture him now, with two histories on his hands, on each of which money had been pledged and paid, dependent on the small and very irregularly paid income from the Brigham work, such sums as interested Tylers might advance him, and—his wife's chicken yard. If you know anything of the constant small demands on the pocket book in genealogical work you will recognize that it was something like the old tale of bricks without straw.

Had health been given him and life spared, think not but that every obligation he had made would have been met. Willard Irving Tyler Brigham was a high-minded, honorable man; but misfortune came to him from out of a clear sky, in a form which it was impossible for him to foresee or to provide against, and it found him at a point in his work where he needed health and a prolongation of life to fulfill the obligations resting upon him. He did the best he could. No one conversant with all the circumstances can doubt this. How bravely he battled for life that he might finish his noble tasks can never be sufficiently known to his kinsmen. His editors marvel at his erudition and industry. He toured New England and New York State on his bicycle more than once, going to large and small places for records. One summer he travelled in this way more than 2,000 miles. The summer of 1900 he spent in Great Britain and France in researches. In fact, he contracted the disease from which he died in the damp, stone buildings of London, searching for Tyler origins.

The pathetic story of the later days of his life, when he kept at his work while struggling with the treacherous disease which conquered his



brave spirit at last, is known to but few. With joy he recognized that the early symptoms of his disease disappeared under the influences of good care and climate; but with equal sorrow and depression he found that the attack was begun in another part of his system and learned, at last, that hope must be given up. Not the least of his burdens at this time was that relating to the obligations he had incurred in the course of his work which had been so sadly hampered. The Tyler genealogy, begun that he might honor his mother's memory, was his undoing, but he made a brave fight and left a grand work well done, placing that wreath of immortelles upon her grave.

Mr. Brigham was a member of the New England Historic Genealogical Society, Southern History Association, Society of Colonial Wars, Sons of the Revolution, British Record Society; also corresponding member of the New Hampshire and Maine Historical Societies.

His record as a genealogist rests on the two valuable, though uncompleted manuscripts which he left, of the histories of the Tyler and Brigham families, and in spite of the serious handicap of enforced absence from all genealogical centers, county and probate offices, in the last three years of his life, the excellent work he did in these genealogies places him in the front rank.

## RHINEBECK AND SOME OF ITS EARLY FAMILIES

BY HOWARD H. MORSE

It is uncertain when the white man first ventured on the lands described in 1686 in an Indian deed as "right over against the mouth of the Redout Creek" (Rondout). He came over the river from Esopus (Kingston), which place was settled as early as 1658. This was some thirty years after the Dutch West India Company, through its colony at the "Manhattenes," had obtained a substantial footing on that island and laid the foundation for the city of New York. A settlement was also made by them at Fort Orange (Albany) in 1623.

During the summer of 1686, three Indian owners sold and conveyed, as appears by the record in Book AA, in the Ulster County Clerk's Office, to Artsen, Roosa and Elton; and by a paper writing, not of record but still in existence, to Hendrick Kip, all the land along the river, west of the two creeks, afterwards called Kip and Landsman Kills, from



Vanderburgh cove on the south to a line run due west from where a traveled path or trail running north and south,—that in 1703 became the Kings highway, and in 1789 the post road,—crossed the upper creek (Kip's Kill) on the north. This brought besides the Kips, Van Wageners, Steights, Heermances, Radcliffes, Van Etten and other Dutch families and the settlement was given the name of "Kipsbergen." The Kips are still there. Henry Spies Kip, Garvel B. Kip and William B. Kip. "Ankony," is the name of their estate. In 1697 Judge Beekman obtained a patent for land lying east of "Kipsbergen," and proceeded to develop it.

The first house was erected in Rhinebeck in 1700. This house was a small affair and is still standing, being the part on the east end of the present structure. The heavy and ungainly sashes, and the window panes, ill-shaped and obscuring, are still in evidence, confirming the age of this part of the house, and giving the whole place an old-time appearance. Two port holes at one time existed near the roof toward the river front; one of them is still there, and many stories are told of their origin and their object, but there is nothing authentic in any of them. The noted author, Cooper, is authority for the statement, that "It is a matter of history that the settlements on the eastern shores of the Hudson," from Poughkeepsie north, "were not regarded as safe as late as 1745 from Indian incursions," and that houses were erected with "loopholes constructed for defense against the same crafty enemy." On the cast side is a stone lintel inscribed "Ao 1700 HK AK." These are the initials of the names of the original owner Hendrick Kip and his wife. In 1728 it became the home of Col. Henry Beekman, Jr.

The Livingstons, Schuylers, Montgomerys, Rutsens, Garrettsongs, Tillotsons, Suckleys, Armstrongs, Lewises, Astors, Duers, and many others, whose names are written indelibly on the pages of our country's history, became identified with Rhinebeck, directly or indirectly, because of their relation to Col. Henry Beekman, Jr., who, succeeding his father at his death in 1716, was, until 1776, the guiding spirit in town affairs. The pages of history show that Rhinebeck can count with pardonable pride among its founders and children many other memorable families and not a few illustrious ones. In this respect it is without a rival. For nearly two centuries the Beekman-Livingston-Schuyler alliance and their descendants kept those names on the rolls of the Empire State by ability, worth and patriotism, by remarkable gifts for legislation and administration, and a generous devotion to the public welfare.

Many localities had Indian names appropriate, euphonious and descriptive. These Indian names most likely confounded and confused the



Dutch mind. They were beyond understanding. Quaniningquious was therefore sacrificed for Vanderburgh Cove; Waraughkeemeek for Ferer Cot, or Pine Swamp, which is about three miles east of Upper Red Hook; Metambesem for Sawkill, a creek in Red Hook once of some local importance. Tanquashqueak became first Schuyler's and next Radcliffe's fly. Quanelos fell to Sleight's kill, because it was Hendrick Kip's southern boundary, and it became his son-in-law's, Mattys Sleight's in 1719. Mansakenning was transformed into Jacomyntie's fly. Sepasco alone remains to testify that the Indian with an "untutor'd mind," in his simple nature, recognized the eternal fitness, power of grace and magic of an appropriate name.

The name most likely intended and, in fact, first given by the Beekmans to this locality, was "Rheinbach." This is the name of a small village in Rhenish-Prussia, about fifty miles south of the noted city of Cologne, and some eight miles from the river Rhine. It is in the Palatinate, from which locality several of the early settlers came. Karl Neher, a list master, and a leader with a considerable following, was one of them.

Judge Beekman may have had this town in mind when laying out the land for the "high Dutchers." Spelling it Ryn Beck did not change the actual name. Beatty, the surveyor, presumably a man of some education, in 1714, spelled it "Rainebaik." The pronunciation of the name, regardless of spelling, has from the first been Rhinebeck. The Beekmans fathered the name, if they did not originate it, and they did not neglect to make it apply to the northward of Dutchess county as opportunity offered.

About 1715, the efforts of father and son, aided by the Livingstons, brought many Palatines to Rhinebeck. Henry Beekman, Jr., was "a chip of the old block." His sister had married a Livingston, and this made it a family affair. From then on "ye olde town" prospered.

The Ackerts, Ashers, Travers, Cookinghams, Moores, Pultzs, Rikerts, Nears, Sipperleys, Banners, Ellsafers, Teals, Schryvers made a strong body of citizens.

Rhinebeck can boast of having had many noted men of more recent times identified with it. Morgan Lewis was the son of Francis Lewis, who was a member of the Continental Congress in 1776, and one of the signers of the Declaration of Independence. The son was aide to Gen. Gates and quartermaster general in the revolution. He was a lawyer, a member of the assembly in 1789-90-92; attorney general, 1791; chief justice, 1810-4; governor, 1804-6; senator, 1811-12-13-14; a major-general U. S. A., 1813. He died April 7, 1844, in his ninetieth year and



was buried in Hyde Park. He was also Grand Master of Masons of the State of New York.

Maj. Gen. Richard Montgomery, the revolutionary hero, who lost his life in leading the assault on Quebec, Dec. 31, 1775, became a resident of Rhinebeck in July, 1773, and one of the streets in the village bears his name. He built the "Grasmere" mansion and the mill below the sand hill.

William Alexander Duer, born at Grasmere in Rhinebeck in 1780,—for many years president of Columbia College,—was a son of Lady Kitty Duer, daughter of Lord Sterling. He read and practiced law in Rhinebeck, and was a member of the Assembly for Dutchess from 1814 to 1817.

Thomas Tillotson, a surgeon by profession, served on Washington's staff during the revolution. He came to live in Rhinebeck in 1779. He was a State senator from 1791 to 1800; then Secretary of State to 1805 and was elected again in 1807. He died in May, 1832. One of his daughters married Judge James Lynch of New York City. His grandson, Gouverneur Tillotson, was a prominent lawyer, and practiced in Rhinebeck for several years.

Rev. Freeborn Garrettson came to Rhinebeck to live in 1793. He was a Methodist minister of note. He had preached several times in 1791-2 in the old stone house on the post road south of Landsman kill and opposite the road leading to Grasmere, Ellerslie and Linwood. He founded the Methodist church on the "flatts." He had a nephew of the same name, also a prominent citizen of the town. Francis T. Garrettson, a distinguished New York lawyer, was his son. So were Rutsen, Richard J., Robert L. and Lytton G. The father and his son, Richard were both members of Assembly from Dutchess. Robert L. was a supervisor.

Gen. John Armstrong, graduate of Princeton, aide-de-camp, secretary of state; adjutant-general and member of Congress of his native state, Pennsylvania, prior to 1787. A resident of Rhinebeck in 1799; United States senator from New York, 1801; Minister to France, 1804-11; brigadier-general U. S. A., 1812; secretary of war, 1813. His daughter married William B. Astor. In 1801, he built "Rokeby" and sold it to his son-in-law. It is still in the family. He died April 1, 1843, in the eighty-fifth year of his age, a great man in every sense. John Armstrong, Jr., a well-known Rhinebeck lawyer, was his son. Armstrong Post, 104 G. A. R., was named in honor of the General.

Edward Livingston, born in Rhinebeck in 1764, became a lawyer; was a member of Congress from 1794 to 1800; became United States attorney and mayor of New York city. He removed to New Orleans, where he was elected three times a member of Congress from Louisi-



ana; United States senator, 1829; Secretary of State (U. S.), 1831; minister to France, 1833. Died May 23, 1836.

Robert R. Livingston, the Chancellor, administered the oath of office to Washington as first president. He was a member of the Continental Congress and one of the committee that drafted the Declaration of Independence. He was also minister to France, and negotiated the Louisiana purchase. As the financial backer of Robert Fulton he aided in building the first steamboat. His is one of the two statues erected by the State of New York in the capitol at Washington in honor of its most eminent citizens. He is represented as standing erect, his form mantled by his robe of office, which falls in graceful folds from his shoulders; in his right hand he bears a scroll inscribed, "Louisiana."

Egbert Benson, a member of the first and second Congress from 1789 to 1793, served his country well.

Col. Martinus Hoffman, with a revolutionary record, was a town officer for many years.

Isaac Bloom, served as a member of the eighth Congress.

Col. Philip J. Schuyler, member of the fifteenth Congress, 1817-18, came to reside in Rhinebeck in 1796. He was a colonel in the army in 1812, and a worthy son of a distinguished sire.

William Radcliffe was a general in the War of 1812, a member of the Assembly, and for many years a leading citizen. He died in 1831.

Jacob Radcliffe, son of the General, born in Rhinebeck, became a lawyer of repute; was judge of the Supreme Court; mayor of New York City, 1810 to 1817; a leader among men; prominent in Tammany Hall.

The Du Bois family came early. In 1710 there was a Solomon Du Bois in the ward. He was related to Jan Elton. His wife was Tryntje Sleight, Jan's step-daughter. Descendants of this couple bore the names of Abraham, Koert, Stephen, Henry, Isaac, John, Jacob, etc. They held many town offices, and Koert was member of the Assembly in 1810-11 and 1820-21. They were merchants and professional men and before the days of the bank, Koert and his brothers did the banking business of the town. Mr. Frank W. Ballard gives this following interesting incident in the history of this old Rhinebeck family:—

"A Mr. and Mrs. Dubois with others were returning from Kingston, in a sleigh, and, while crossing the Hudson, the ice gave way, plunging the whole party into the river. Mrs. Dubois, with great presence of mind, threw her infant, an only son, upon a floating cake of ice, which bore him down the stream to a place of rescue, while all the other occupants of the sleigh were drowned. This child was the only male member of the Dubois family, and but for his escape the name would have been extinct."



The Suckles—George, the father, Rutsen and Thomas, the sons,—were successful merchants, men of integrity and worth, identified with “ye olde town” for a century or more. Robert B. Suckley, the present head of the family, resides in the town.

The Berghs, a noted family, commencing with Christian, were in Rhinebeck in 1723, and follow with a long and worthy line to the well-known Henry Bergh, founder of the Society for the Prevention of Cruelty to Animals.

The head of the Schell family settled in Rhinebeck soon after the revolution. Christian Schell married the Widow Pope. They had eight children, Emily, Richard, Julius, Robert, Augustus, Edward, Francis and Julia. In 1805, he kept a store on the post road, known as “Bear Market. In 1812 he bought of Col. Henry B. Livingston, the mill property at the junction of Landsman and Rhinebeck creeks. In 1816 he was on the “flatts,” and built the stone store and dwelling called the “White Corner,” and continued his prosperous mercantile business there until the close of his life. He died on the 18th of March, 1825, aged forty-six years. His wife died July 16, 1866. His son, Augustus, was graduated at Union College, and educated in the law, commencing his studies with John Armstrong, Jr., in Rhinebeck. He was collector of the port of New York, and widely known as a lawyer, financier and politician. Robert was president of the Bank of the Metropolis, and Edward of the Manhattan Savings Bank. Richard, born May 29, 1810, died November 10, 1879. He was elected state senator in 1856, and representative in Congress from New York in 1875, serving several terms.

Gen. John A. Quitman was born in the parsonage of the “Stone Church” in Rhinebeck, September 1, 1798. His father was the pastor of this church and an eminent clergyman. The son was well educated under the direction of his father, at the age of twenty serving as a school teacher in “ye olde town.” He became a lawyer, commencing his studies with Francis A. Livingston on the “flatts.” He removed to Mississippi, became chancellor of the State, president of the senate, major-general, and governor, and was prominent as a candidate for president in 1852. He gained distinction in the Mexican war. He visited Rhinebeck in 1850, and the post office near the stone church was named “Monterey” in his honor. The lower part of the village was given the name of “Texas,” the General and his family occupying a house there for a short period. Henry S. Quitman, his brother, was supervisor in 1835.

Several Rhinebeckerers became distinguished clergymen. Philip Milledoler, S. T. D., born in “ye olde town” September 22, 1775; graduated, Columbia, 1793; ordained, 1794; president Rutger’s College,



1825-40; died, September 23, 1852. Rev. Stephen Schuyler, a Methodist minister of repute. Rev. John B. Drury, D. D., editor of the *Christian Intelligencer*, a clergyman of wide reputation. Rev. Chester H. Traver, D. D., pastor Lutheran church, Berne, New York, an earnest, devout minister. Rev. David H. Hanabergh, D. D., a well-known Methodist minister, for many years president of the Drew Seminary. Rev. Robert Johnson, an Episcopal divine just entering upon his duties.

It was from such material, interlaced with the strong fiber of the families of Heermance, Bogardus, Kiersted, Ten Broeck, Elmendorf, Hyslop, Teller, De Lamater, Platt, Cowles, Van Keuren and others of equal worth, that the web and woof in the making of Rhinebeck was spun.

Among the notables now residing in the town are former Vice President Levi P. Morton, Col. John Jacob Astor, great-grandson of the first of that name; Dr. George N. Miller; W. Starr Miller; Col. Stephen H. Olin; Tracy Dows; Henry E. Montgomery; Robert B. Suckley; Douglas Merritt; Jacob Ruppert; E. Lynch; Mrs. J. H. Baker; Mrs. F. A. Crosby; on the "Rokeby" place, over the line, the Chanlers; at "Steen Valelje," the Delanos; at "Ankony" the Kips; at "Stone Crest" George D. Beatty.

## THE STORY OF JOB TYLER, THE IMMIGRANT

BY THE LATE WILLARD I. TYLER BRIGHAM

EDITED BY EMMA E. BRIGHAM

JOB<sup>1</sup> TYLER was born about 1619, as in a deposition of 1659, his age is stated as "about 40 yeares." The author of this history (who died before its publication) left a note stating that he had never been able to "find a scintilla of evidence upon which to base" the tradition that Job Tyler was a native of Shropshire, Eng. Job's death is nowhere recorded. It is conjectured that he died in Mendon and was there buried, but no proof is at hand to confirm the supposition. He married Mary ——. It has been thought by one of the descendants of Job engaged in research that she may have been a widow Horton, but the proof of this statement has not been forthcoming. She was dismissed to the church in "Mendham" from the church in Roxbury on the 28th day of the third month (May), 1665. Her birth and death are unrecorded so far as present research has gone.



The first known of Job Tyler in this country may be found in the *Rhode Island Collections*, p. 92, as follows: "Inhabitants admitted at the Towne of Nieu-Port since the 20th of the 3rd 1638 . . . Job Tyler." No other person of this name is known except the Job Tyler who appeared soon after in the Massachusetts Bay Colony. From the same authority (p. 24), we learn that a "Widow Tyler" in the same year, 1638, was one of the 54 who received lots out of Roger Williams' tract in Providence. In 1640 (p. 31, *Ibid.*), she was still a widow but was more fully described as "Joan" and signed the "Compact." The author was inclined to think she was a relict of a brother of Job Tyler, though Savage says she was "possibly his mother." There was an early John Tyler who died in Portsmouth, R. I., in 1700, whom the author took to be a near relative of Job. He founded a line of his own which has a place in this history, known as "The Rhode Island Line."

Job Tyler is said to have been found in Andover, Mass., by the first colonists there, a solitary squatter, about 1639-40; the earliest dates of the settlement of Andover are conjectural, as the town records before 1650 are lost, and the records of the church which have been preserved date from 1708. A few years later he was in Roxbury, Mass., as witness the following from the old records: "11 month, 1 day, 1646, Lambert Genry hath liberty to sell his Land beyond the mill Creeke to —— Tyler of Roxberye." (*Dedham Town Records.*) "1646, Month 1, day 28. A lit infant also a twinn of Job Tilers dyed." (*Roxbury Church Records.*) He soon returned to Andover, for March 5, 1650, "Jobe Tyler of Andover" mortgaged property there to John Godfrey, the beginning of trouble for Job and others.

1650—Job's Mortgage, mentioned in *Boxford History*. Also *Andover Rec.*, Book iv, p. 8.

Witnes these presents. that Jobe Tiler of Andover in ye county of Essex, doth acknowledge himselfe to be owing & indebted unto John Godfry of Newbury in the Said covnty, the full & just some of Sixteene pounds to be paid to him the said John Godfry. the one halfe, viz: the eight pounds in good merchantable wheat at fowerer Shillings p. bushell & ye other halfe in like good & merchantable rye at three Shillings & Six pence p. bushell, the payment to be made on the first of March come two yeare next after this date, to the which payment well & truly to be made. the said Jobe Tyler doth binde himselfe, his heires, executors, administrators & assignees firmly by these presents, and hereunto hath sett to his hand, this fift day of March, 1650. The said Jobe Tyler doth bind over his house & land & three cowes, in further assurance for his performance of this bill; wch house and land & three cowes, Scituate in Ande-



vour aforesd, the said Jobe Tyler shall not anyway dispose of, from ye Said John Godfry, directly or indirectly, by letting or selling, according to ye tenor purport and true intent of these presents.

witness

Richard Barker.

Joana Barker.

JOBE TYLER.

Also from *Andover Rec.*, Bk. II, p. 1, the following:

Know all men by these presents, that I Job Tiler of Andover, in the countye of Essex. have given, granted, Sovld and Sett over vnto John Godfry of the Same Towne and countye. my dwelling house in which I now dwell, with a barne and land about it. Contenining twenty five acres, be it more or less, both broke up and unbroke up, as it is fencd in with a logg fence and rayle fence. also two parcels of meddow one of them lyeing about halfe a mile from the said plow land by a pine swamp, the other parcel of meddow lying about a mile off; both of the sayd parcels of meddow being granted and layd out for nyne acres, the latter parcel lying by the meddow of John Rvss, together with the fences & appurtenances belonging toit. To have and to hovld all that my said house, barne land fences and appurtenances, and the two parcels of meddow unto him the Said John Godfry, his heirs and assigns forever. In witness whereof I the sd Job Tiler have herevnto sett my hand and Seale, the 18th of Aprill, 1662. The condition of this bargaine and Sale is Svc. that whereas the Said Job Tiler hath Signed and delivered three Several bonds vnto John Godfry aforesaid which bonds were written by Anthony Symerby at one tyme, but payable at three Severall tymes: if the Said Job Tiler shal well and truly Sattisfie and pay or cause to be Sattisfied and payd, the said three bonds vnto the sayd John Godfry his heirs, executors, or assignees. according to the tymes of payment as they shall become dew, according to the true intent & meaning thereof, that then this above Said bargaine and sale to be voide and of none effect, or elce to remaine and abide in full force. Strength and virtve.

JOB TILER.

Signed, Sealed & d.d.

in the presence of us.

Robert Lord.

Mary Lord.

(An autograph signature)

[With a seale.]

Job Tiler acknowledged this his act & deed before me.

DANIEL DENISON.

April. 18: 1662.



Job had much legal trouble in Andover.

We find in 1658 that a charge was brought against John Godfrey of witchcraft and the accuser and principal sufferer from his "wiles" was Mary, wife of Job Tyler. This accusation was brought in connection with a law-suit against Godfrey and the accusation was not established. One annalist calls Godfrey "this hard-bitted money lender" and hints that there may have been some cause for the bitterness shown by the Tylers toward him. This was a day of superstition, and although the delusion of witchcraft had not attacked the community as a whole, a little deposition in which Job's family joined against Godfrey shows the temper of the time. The "deposicion" although sworn to in 1659 was brought forward in 1665 again, and reads as follows:

"The Deposicion of Job Tylar aged about 40 yeares, Mary his wife, Moses Tylar his son aged between 17 and 18 yeares and Mary Tylar about 15 yeares old. These deponents witness, that they saw a thing like a bird to come in at the door of their house, with John Godfrey, in the night, about the bigness of a blackbird, or rather bigger, to wit, as big as a pigeon and did fly about, John Godfrey laboring to catch it and the bird vanished as they conceived through the chinck of a joynted bord. . . . This was as they remember about 5 or 6 yeares since. Taken upon oath of the above four mentioned ptie this 27, 4, '59, before me, Simon Bradstreet.

"Owned in Court 7 March, 1665 by Job Tyler & Moses Tyler, E. R. Sec.

"Owned in Court 13 March '65 by Mary Tyler on her former oath. E. R. Sec."

Drake, in his *Annals* says: "It is very reasonable to suppose that the evidence against Godfrey was of too ridiculous a character to be seriously considered and that he was discharged."

Other legal trouble arose in connection with Thomas Chandler of Andover, to whom Job had apprenticed his son, Hopestill, and which bargain, for some reason, Job desired to dissolve. He went to the house of Nathan Parker, where the signed instrument was kept, and took it from the house in the absence of Mr. Parker, thus giving rise to much hard criticism. The matter was a cause of long controversy for over ten years and was carried from court to court. Finally Job lost the suit and the decision or "award" was that as Job was poor he should not be fined above six pounds, but the following penalty was imposed:

"We do order that Job Tyler shall nayle up or fasten upon the posts of Andover & Roxbury meeting-houses in a plain legible hand, the acknowledgement to remain so fastened for the space of 14 days, it to be



fastened within the 14 days at Andover and to-morrow being the 27th of January, 1665 at Roxbury. . . .”

This confession and acknowledgement was as follows:

“Whereas it doth appear by sufficient testimony that I, Job Tiler, have shamefully reproached Thomas Chandler of Andover by saying he is a base, lying cozening, cheating knave, that he hath got his estate by cozening in a base reviling manner & that he was recorded for a liar & that he was a cheating, lying whoring knave fit for all manner of bawdry, wishing that the devill had him, Therefore I Job Tiler doe acknowledge that I have in these expressions most wickedly slandered the said Thomas Chandler & that without any just ground, being noe way able to make good these or any of these my slanderous accusations of him & therefore can doe noe lesse but expresse myselfe to be sorry for them & for my cursing of him desiring God & the said Thomas to forgive me, & that noe person would think the worse of the said Thomas Chandler for any of these my sinfull expressions, and engaging myself for the future to be more carefull of my expressions both concerning him & otherwise and desiring the Lord to help me soe to doe.”.

Job has a parting blow from Godfrey in 1661-62, in a suit regarding wheat for which Job owed him, and the £5 demanded included going to Salisbury to fetch the writings out of the court.

In 1662, three years before the above penalty was given by the court, Job had paid his last minister’s rate, 10 shillings, and had shaken the soil of Andover from off his feet. Not only had he not been popular with some of his neighbors, but something had occurred to cause him to give up his holdings in Andover, and in one case, that of Godfrey, no consideration is named in the instrument.

1662. 9mo. 21. (*Salem Rec.*, Bk. II, p. 58.)

Know all men by these pr’sents, yt wee Job Tyler of Andevor, in ye County of Essex, husbandman, & Mary Tyler wife of ye sd. Job Tyler for & in consideration of ye syme of tenn povnds, tenn shillings alredy paid unto us in hand in a horse; have sold & doe by these pr’sents bargaine & sell unto Thomas Abbott of the same towne & countie, all that twelve acres of land of mine, being in Andever aforesd, & bounded on ye northwest with the high waie going to Little Hope, one ye southwest with ye lott of Steven Osgood, on ye southeast with the high waye to Bilreky; to have & hould ye said land unto the said Thomas his heires & his assignes forever, together with one acre & halfe of pr’viledg in ye comon, that is not yett granted. he ye sd Thomas payng unto the minister six shillings by ye yeare. so long as this waye of rating remayne, & wee ye sd Job & Mary Tyler due hearby covenant & pr’mise, to & with ye sd Thomas



Abbott his heires & assignes. yt he ye sd Thomas, his heires, executors, administrators & assignes, shall & may quietly & peaceably in joye the sd land, with out any lett, trouble or molestation, by us or either of us, our heires, executors, administrators or assignes, or by any other p'son or p'sons whatsoever, lawfully clayming by or under us, or them or any of them. In witnes whereof, wee the sd Job & Mary Tyler, have sett our hands & Seales, this tenth day of June in ye yeare of our Lord, one thousand, six hundred Sixty & two, & in ye fowerteen yeare of ye raigne of our Soveraigne Lord, King Charles ye second, King of England, Scotland, France & Ireland.

JOB TYLER & his seale.

Sealed & dd  
in the pr'sence of

the mark — of MARY TYLER & seale.

Edward Faulkner.

George Abbott Junr.

Job Tyler acknowledged this his act & deed & Mary his wife did fully resigne her thirds in the lands herein conveyed before me

DANIELL DENISON June 11: 62.

1662. 9 mo. 21. (*Rec.*, Bk. I, p.58.)

Know all men by these pr'sents yt wee Job Tyler of Andever, in ye county of Essex, husbandman & Mary Tyler wife of ye said Job Tyler, for & in consideration of ye sume of twenty nine pounds fifteen shillings, alredy pd unto us in hand by George Abbot, tayler of ye same towne & countie, have sold & by these pr'sents doe bargaine & sell. unto ye sd George Abbott, his heires & assignes, one house lott, containing by estimation fower acres, be it more or less, lying & scittuat in ye towne of Andever aforesaid, & bovnded on ye north with ye lott of Richd Sutton, on the south with ye lott of John Aslett on ye east with ye comon, on ye west ye high waye; and alsoe a p'cell of land more, containing by estimation two acres, be it more or less, being & scituate in Andover aforesd, & bounded on ye east with ye high waye, on ye west with ye land of John Fry Senr, on ye south with ye land of John Aslett, both which said house lott & p'cell of land, wee ye sd Job & Mary Tyler due hearby acknowledg to have sold, unto ye sd George Abbott, together with my dwelling house thereupon, & oarchard & all ye fences belonging thereunto, reserv-  
ing & keeping unto myselfe all pr'vilidges, rites, titles & interest in all lands & meadows alredy granted, only I ye sd Job & Mary Tyler due herby acknowledg to have sold unto ye sd George Abbot, together with ye sd land, one acre pr'vilidg in ye comon not yet gravnted or laid out, all which sd lott, land, house, oarchard, fences & pr'vilidg, wee ye sd Job



& Mary due acknowledg to have sold unto ye sd Georg to have & to hold to him, his heirs & assignes forever, and wee ye sd Job & Mary Tyler due hereby covenant & p'mise to & with ye sd George Abbott his heires & assignes yt he ye sd George his heires, executors, administrators & assignes shall & may quietly & peaceably enjoye ye sd lott, land, house, orchard, fences, & pr'vilidges, without any lett, trouble or molestation by us or either of us, our heires, executors, administrators or assignes, or by any other p'son or p'sons whatsoever lawfully clayming by or under us, or them or any of them, in witness whereof wee ye sd Job & Mary Tyler have sett our hands & Seales, this tenth day of June, in ye yeare of our Lord, one thousand, six hundred Sixty & two. & in the fowerteene yeare of ye raign of our Soveraigne Lord, King Charles ye second, King of England, Scotland, Franee & Ireland, alsoe ye sd George is to pay unto ye minister fower shillings by ye yeare, soe long as this waie of rating remayne.

JOB TYLER & his seale.

ye mark of  
MARY — TYLER  
& her seale.

Sealed & delivered  
in ye pr'sence of  
Edward Faulkner.

Thomas Abbott.

Job Tiler acknowledged this his act & deed & Mary his wife resigned her third in ye lands herein conveyed, before me

June 11: 1662.

DANIELL DENISON.

1662: 12 mo. 14.

Know all men by these pr'sents, that I Job Tyler of Andevor, in ye Covnty of Essex, husbandman, have & by these pr'sents due alienate enfeofe & confirme, unto John Godfrey, all my lands, meadow & up-land together with ye oarchard & all ye buildings and edifices, & all other privilidges with yt appurtenances therenvnto belonging, sett, & being in ye towne of Andover aforesd, together with all other lands & accomodations that at any time heareafter. Shall or may be allotted unto ye said Joab Tyler, or any other p'son or p'sons, for. by. or under him, all ye said land & meddow aforementioned, alredy in ye possession of ye said Job Tyler, is bovnded & limittted in manner & forme following, that is to say, on ye east side joyning to ye Comon land, and soe likewise are the other three sides, all wch said land & meddow, contayning by estimation forty acres more or less. To have & to hould all ye premises, with ye apurtenances unto ye sd John Godfery, his heires & assignes forever, to ye only use & behoofe of ye sd John, his heires and assignes forevermore. And ye sd Job Tyler doth by these pr'sents p'mise & gravnt, to & with ye said John



Godfery, that he ye sd John, shall & may freely & willingly occupy, possess & injoy ye aforesaid lands & pr'mises, with all & every ye appurtenances thereunto belonging, without any lett, disturbance, ejection, eviction or contradiction, of him ye said Joab, or any other p'son or p'sons, for, by or under him, claiming any right, title or interest, clayme or demand thereunto.

In witness whereof, I have hereunto sett my hand & Seale, the eight & twenty day of Avgust. Anno. Dom. 1662

JOB TYLER  
& his seale.

Sealed & delivered

in ye pr'sence of

William White.

George Abbott seniyr.

Job Tyler acknowledged this writing to be his act and deed before me  
Aug: 29: 1662.

DANYELL DENISON

Mary Tyler did surrender up her thirds or interest of dowry, in ye houses & lands hearby conveyed before me

November 12: 1662

DANIELL DENISON.

Doubtless Job never intended to return to Andover, when he set his face toward Roxbury once more and probably the horse, for which he had bargained his 12 Andover acres, accompanied him.

The year 1665 was to prove an eventful and unpleasant year for Job. In January the court decided against him in his suit against Godfrey and, as shown in the foregoing deposition he had to take back, in a public manner, his accusations against Chandler's character. To get even with his Andover foe, Godfrey, he and his family again take oath in court to the old deposition of 1659, in March, 1665.

In Roxbury, or rather in or near the present town of Natick, Job again gets into trouble, as the following document will show:

"Sept. 11, 1665. Owannamang Indian Chiefe, neere Marlborough complained of Job Tyler of Roxbury for cutting and carrying off hay from his meadows. Fined 2 shillings and six pence, and cost 10 shillings. Attested by me, Daniel Gookin," September 22, 1665, John Eliot (the Apostle to the Indians) certified that Job Tyler had paid.

At some period after his migration from Andover to Roxbury in 1662, Job went to Mendon, and he is among those who drew lots in June, 1671 "for dubling of their houselots." But previous to this he had some con-



troversy, in 1669, with both town and church authorities in Mendon. Therefore we find that:

"July 14, 1669 the Selectmen mett and ordered to send to the Constable to Summon before us Job Tyler the next fryday at one of the clock, at Gregory Cook's house, to answer his contempt of our orders, and alsoe why he refuses to worke aboute the Selor [cellar] at the Minister's house, at yt tyme ye Constable Retourne his answer to us. . . . July 16. The Selectmen met accordingly and the said Constable made his Retourne that he had warned in Job Tyler before us. his answer was he could not nor would come, but if the Selectmen had more to say to him than he to them they might come to him. Upon this answer of Job Tyler's the Townesmen Resolved to make their complaint to the Magistrates of his contempt of several of the Selectmen's orders and of his Miscarriages of the Lord's Day & at Publique assemblies if he doe not Submytt, wch he did not." (Job was a true descendant of that primal irrepressible family rebel, Wat Tyler, "Kentish man," of England.)

"Job must, however, have possessed some of the graces of human nature, for his shortcomings were readily condoned. On the following "December 1st," he is "on the list," helping to confirm (in his humble way) Rev. Joseph Emerson, the first settled minister of Mendon. Later comes entry (in as formally dignified tones as the accusation):—Whereas there has been complaint against Job Tiler heretofore recorded, he has given satisfaction for that offence."

After this date we hear no more of Job's controversies.

In 1676 the birth of one of his grandchildren was recorded in Roxbury, and he may have returned there on account of King Philip's war, as Mendon was burned and the inhabitants fled.

"When the outbreak of King Philip's war came, everybody buried the pewter plates and the brass kettles in the swamps, loaded the . . . . horses with the precious feather beds and children and . . . . simply 'skedaddled' to safety. . . . Neither red nor white brother let Job rest. . . . In 1680 he is living in Rowley Village with all the other good kickers against Rowley taxes, and Moses and old Goodman Tyler are duly inspected to see if they go to church." (Miss Charlotte Abbott's *Annals of Andover*.)

In 1680 Job was in Rowley Village and he may have been in Andover in 1681, but in 1688, 1689, 1691 and 1695 he was paying minister's rates in Mendon. The last item credited to Job is of a deed to his son Moses of land in Mendon. This is dated 1700 and is recorded in the *Boston Registry of Deeds*, Book XX, p. 127.



Job Tyler to Moses Tyler.

To all Christian People to whom these presents shall come Job Tyler of Mendon in ye County of Suffolk in the Province of ye Massachusetts Bay in New England sendeth Greeting. Know ye that I the above sd Job Tyler for & in Consideration of the Sum of Sixty Pounds of Current money of New England to me in hand paid by Moses Tyler of Andover in the county of Essex in ye Province aforesd the receipt whereof I the said Job Tyler doth acknowledge & myself herewith fully satisfyed contented & paid and thereof & of every part & parcel thereof Do exonerate acquit & discharge the said Moses Tyler his heirs Exectrs admtrs & assigns & every of them forever by these presents. Have given granted bargained and sold, enfeoffed & confirmed, and by these presents do fully clearly & absolutely give grant bargain sell aliene enfeoffe & confirm unto the said Moses Tyler his heirs and assigns forever One house lott Containing fifteen acres of Land be it more or less, scituate lying & being in ye Township of Mendon aforesd which said Lott with five acres of ye doubling lot or 2nd Division of Land belonging to said Lott, being Twenty acres more or less is Bounded Southerly upon the land of Saml Tyler of Mendon deeed, northerly upon the Land of Ebenezr Reed, easterly upon a brook commonly known by the name of Muddy Brook. & Westerly upon the house lott of Jno Moore Deceased now in the Possession of Samuel Moore. Together with all the buildings, roods, trees, lying standing or growing upon the said Lands, with all other allotments of lands & Meadows thereunto belonging whch are already granted or yt shall be hereafter granted or thereunto accrue or grow, due by dividend or otherwise, with all rights, libertyes priviledges commons or commonage thereunto belong—or appertain—wth all & singular the appurtees unto the said premises or any part of them belonging or any ways appertaining, and also all ye Estate right title interest use possession property claim & Demand whatsoever I the said Job Tyler have of or into the premises with their appurtees To have and to Hold the said house-lott containing fifteen acres beit more or less lying & being in the township of Mendon as it is bounded with all other Divisions of Lands Divided or undivided in whose hands or possession soever unto the said Moses Tyler his heirs & assignes forever and to yearly proper use & behoof of him the said Moses Tyler his heirs & assignes forever. And the said Job Tyler doth hereby Covenant promise grant & agree to & with the said Moses Tyler, that he the said Job Tyler was the true & proper owner of the said bargained premises with their appurtees at ye time of the sale & alienation thereof & had full power good right & lawful authority to grant & Convey all & Singular the bargained premises with their appurtees unto ye said Moses



Tyler his heirs & assignes forever in manner & form aforesd and yt the said premises are free & clear & freely & clearly acquitted exhonoreated and discharged of & from all manner of former grants bargains sales gifts titles leases mortgages suits attachments actions judgmts & of & from all other titles troubles charges incumbrances whatsoever From the beginning of the world to the time of the bargain & sale hereof. And yt the said Moses Tyler his heirs & assigns & every part & parcel thereof shall quietly have, hold use occupy possess to his & their proper use & behoof forever, and if I will well & truly defend ye premises from any manner of person or persons from by or under me claiming any interest in them or any part or parcel of them forever, whereby the said Moses Tyler his heirs or assigns shall or may be molested in or evicted out of the possession of the same And I the abovesd Job Tyler doth for myself my heirs, Extrs & assigns Covenant & promise to & with the said Moses Tyler his heirs & assigns that upon lawful demand I or they will or shall do & perform what may be further in law necessary to be done for the sure making the title tenour of the premises according to the true intent & meaning of these presents. In Witness Whereof I the said Job Tyler have hereunto set my hand & fixed my seal this 27th day of November in ye year of Our Lord 1700 & in ye Twelvth year of our Sovereign Lord William of England, Scotland, France & Ireland King.

JOB TYLER S his mark & a Seal.

Signed Seald & delvd ye day & year above in ye presence of us Saml Reed Senr Benjamin Wheelock, John Lovet.

Job Tyler personally appeared before me the subscriber one of His Majtys Justices for ye County of Suffolk & owned this instrument to be his Act & Deed. Decembr 14° 1700 TYMO DWIGHT.

Reed to be recorded Janry 10th 1700-01 & accordingly entered & examined

per Ad'ton Davenport Reg.

The land was granted by Moses Tyler to John Farnum of Andover (Hopestill's son-in-law who was afterwards of Mendon), for £61, 8 July, 1701, signed by Moses Tyler. Witnesses Thomas Barnard and Benjamin Barker. Acknowledged before Dudley Bradstreet, 2 May, 1706, Addington Davenport, Registrar.

In these old records we thus have a word-picture of this ancestor & a long line of Tylers, such as hardly has been found of any other American immigrant. Professor Henry M. Tyler has said of him: "He was a rude, self-asserting, striking personality. Not to be left out of account in the



forces which were to possess the land." There are but few high-lights in the picture; the shadows are all there. He did not, as Professor Tyler said, "learn prudence very fast, but he was himself. . . . He had a good deal of individuality and he gave utterance to it at times with more vigor than grace. He did not shape his words to suit sensitive ears. He resented dictation and found it hard to restrain himself from what he wanted to do through any prudential policy." Yet, when you shall read hereafter what manner of men his sons and grandsons were and what they stood for in all the places where they lived; as you come down through the years, generation by generation, and see what thousands of his descendants have stood for in their homes and before the public, in peace and in war, as pioneers and as dwellers in the cities, you will realize that there must have been good stock in the old man; and he trained a family to be useful and honored in the communities where they dwelt. Superstitious, wilful, hot-tempered, independent and self-reliant Job Tyler lives and breathes in this record nearly three centuries after his time. He did not have saints to live with; were all the truth known, it would be seen that he was on a par with a large proportion of his neighbors. The puritan iron rule, which made no allowances for any man, met a sturdy opposition in this possible descendant of Wat Tyler of England, and it is now too late to determine whether or not he was always justified. From this old canvas there gazes steadily out, not an ideal but a very real personage, an out and out Yankee type.

It had been suggested that the progenitor of so many thousand men and women, covering the greater part of three centuries which have passed since the early voyager set his foot (the first permanent one) upon Andover soil, should be honored by some fitting monument, since none was in existence. Accordingly, in response to written appeal, numbers of the clan joined their "mites," to thus honor their forebear, and the memorial was dedicated at the sixth Tyler Reunion, 4 September, 1901. The spot selected was beside the grave of the immigrant's eldest son, Moses, whose ancient slate slab, with its legend of "1727," has survived with wonderful completeness. Here, under a giant evergreen, upon a cubic yard of cement and cobble stones which was brought just to the surface of the ground, was placed a large hard-grained boulder, brought from the old Tyler farm (now known as the Woods place), four miles distant in West Boxford; a homestead which has known the Tyler blood and heirship uninterruptedly from the first generation, when it was acquired from the Indians, to the present day.

Upon the boulder was securely riveted a bronze tablet, cast in Boston, which bears the following legend:—



## IN MEMORIAM

JOB TYLER

IMMIGRANT FIRST SETTLER

ANDOVER ABOUT MDCXXXIX

BORN MDCXIX DIED MDCC.

Dedicated by his whole clan, Sept. 4, 1901.

The Dedicatory address was delivered by Prof. Henry M. Tyler of Smith College.

The eldest child was born in Roxbury or Andover as was probably the third; the fifth and sixth in Andover; the others are uncertain. They were:—Moses Tyler, born in 1641 or 1642; Mary Tyler, born about 1644; Hopestill Tyler, born about 1645 or 1646; Child who died in infancy, “1646, month 1, day 28”; Hannah Tyler; John Tyler, born about 1650, died in Andover, 28 September, 1652; John Tyler, born 16 April, 1653; Samuel Tyler, born 24 May, 1655.

## REVIEWS OF RECENT BOOKS

BY EMMA E. BRIGHAM

THE GOVERNMENT OF ENGLAND. By A. Lawrence Lowell. Two Vols. Cloth, 8vo., gilt top, 586 pp., 576 pp. Price \$4.00 Net. The Macmillan Co., New York, 1908.

In *The Government of England*, Professor Lowell of Harvard has given us a work entitled to rank with Ambassador Brice's *The American Commonwealth*.

In every government, our own not excepted, custom or convention play a large part, but in England conventions are more abundant and pervasive than elsewhere. The legal right may be unimpaired, but custom often makes the right obsolete.

“These conventions of the English government may be said to be the rules of the game, or a code of honor, and the governing class which has had the conduct of English public life has been particularly sensitive to obligations of this kind.”

It is generally held that custom and precedent are least susceptible to changing conditions, yet as Professor Lowell sets clearly forth the process of adjustment in the English government is constant. Though the political system of England may be lacking in logic, “its adaptability to existing needs has made it more consistent and brought each part



more in harmony with the rest than in any other government." Professor Lowell notes the continually growing power of the cabinet, which has constantly developed its right to select its own line of policy and development, due largely to the fact that custom compels it to resign if defeated on a matter of importance.

Professor Lowell's chapters dealing with the development of the House of Commons, the House of Lords, and the exercise of the prerogative of the crown are admirable.

Nowhere are politics played more fiercely than in England, and the chapters in this work on party organization and methods are very interesting. The reader receives a close insight into the general practices and organization of the political parties, Liberal and Tory, the machinery for the selection of candidates and the conduct of elections.

The influence of the Labor Party and its partial alliance with the Socialists affords valuable commentary on political and social conditions which are beginning to face us in this country.

According to Professor Lowell the hold of party upon the voters, subject at times to considerable fluctuation, is quite as great in England as in the United States. The tendency at present is toward greater party cohesion.

The influence of party upon legislation is on the whole greater in England, but more closely confined to public measures, but the system has not developed into mere party tyranny.

It is very interesting to note the large number of English statesmen who have changed either their party or their principles. The opposing leaders are generally friendly and are reluctant to push issues to extreme, and (to quote), "parties in England differ from those of the continent in not being a collection of men bound together by their faith in a fixed political accord, but are rather the instruments of government representing general political tendencies and ready to govern the nation in accordance with those tendencies so far as circumstances permit."

Students of local government in this country will find the chapters dealing with the local government, the parishes, the county councils, borough councils and urban district councils and the operation of London councils exceedingly instructive.

A review of these chapters leads one to the conclusion that certain of the English methods and practices could be adopted in this country with beneficial results, particularly the system of permanent officials and committees.

Politics may enter into the appointment of the permanent officials to some extent, "but there are no spoils and no interest in the removal of old office holders to make room for partisans, and owing partly to the respect in England for expert knowledge and partly to the fact that the counselors retain their positions for long periods of time, so that they are bound to reap the benefit of the errors they persist in committing,



the advice of the expert is generally accepted." The officials seldom become bureaucratic and keep in touch with public opinion.

Professor Lowell pays considerable attention to municipal trading. The English municipalities carry on trade in a business spirit. In some respects it has worked well. In others, particularly in the matter of housing, the results have been beneficial to others than the classes it was aimed to benefit. The profits in some cases are excellent, in others very small. Professor Lowell points out, however, the dangers that may threaten from the large increase in municipal debts, which by lessening the credit and increasing interest charges would threaten profits. There is also danger in the political influence of the enormous number of employees.

Among other interesting chapters are those which deal with primary and secondary education in England and Scotland, the universities and the church, the history of the existing courts and the English conception of law. In the chapters dealing with imperial matters Professor Lowell after describing the different forms of colonial government ranging from the self-governing to the crown colonies, shows very clearly the difficulties which still attend the working out of any practical plan of imperial federation.

The closing chapters of the work are devoted to Aristocracy and Democracy, Public, Private and Local Interests, Party and Class Legislation.

It is interesting to note the progress of paternalism in England where the *laissez faire* school of political economy has been more generally accepted than elsewhere.

Professor Lowell's style possesses great literary charm and he presents his subject with admirable clearness of view and arrangement which sustains the interest of the reader throughout.

G. W. ELLIS.

MAINE AT VALLEY FORGE. Proceedings at the Unveiling of the Maine Marker, October 17, 1907. Also Roll of Maine Soldiers at Valley Forge. Published by Portland (Maine) Society of the Sons of the American Revolution, 1908. Cloth, 8vo. Illustrated. Received from Augustus F. Moulton, Esq., Portland.

Contains an account of how this memorial was erected, the addresses at the unveiling ceremonies, and the names of Maine's five hundred or more soldiers at Valley Forge. A most commendable compilation and a credit to the publishers.

MEMOIRS AND REMINISCENCES, Together with Sketches of the Early History of Sussex County, N. J., by Rev. Casper Schaeffer, M. D., with Notes and Genealogical Record of the Schaeffer, Shaver or



Shafer Family. Compiled by William M. Johnson. One hundred and fifty copies privately printed, 170 pp. Illustrated.

The effort to gather up historical fragments is always commendatory. Even where the interest is merely local, a more complete picture of the past is gained, and often nothing is more valuable for such a purpose than personal narrative. This work will unquestionably find an honored place on many library shelves.

**PATTEN GENEALOGY.** William Patten of Cambridge, 1635, and His Descendants. By Thomas W. Baldwin, A. B., S. B. Member of the N. E. Historic Genealogical Society. Author of "Memoir of Colonel Jeduthan Baldwin." Published by the author. Cloth, 8vo, 290 pp., including index; a map of early Cambridge is shown.

William Patten lived on the present Massachusetts avenue in Cambridge, opposite the Common. He came into the possession of much land, considerable of it in Billerica, but it is not believed that he ever lived outside of Cambridge. His two sons, Thomas and Nathaniel, continued the family, and seven generations of their descendants are given. The type used is good, but the presswork and the paper leave something to be desired.

**THE LIFE AND TIMES OF SAMUEL GORTON,** A History of Providence and Rhode Island, The Gorton Genealogy. By Adelos Gorton, A Member of the Historical Society of Pennsylvania, New York Genealogical and Biographical Society, etc. Published by the author. Cloth, 8vo, 960 pp. Illustrated, with genealogical index and topical table of contents for the historical portion.

This work is not only a genealogy of Samuel Gorton's descendants but a copious and estimable account of the relations of the Rhode Island colonies with those of Massachusetts. It has taken the better part of three centuries to reveal that the various founders of the Rhode Island colonies were highly justified in their revolt against the autocrats at the head of affairs in the older New England communities. Samuel Gorton's part in these controversies was not a small one. He was a man of large intelligence with a cultivated mind: well read in English law, with a highly developed sense of justice. His breadth of view is refreshing in contrast with that of the leaders of thought in that day. Having dared to charge the governor, the judges and the ministers with their unjust and unchristian methods, he was severely persecuted, of course. Time has convincingly vindicated him and his companions, and this work sheds much light on the situation in that day. The exterior of this volume, unfortunately, gives little hint of the value of the contents. For a book which should be read as much as this deserves, a better piece of book-making would have been desirable.



A BOOK OF STRATTONS, Being a Collection of Stratton Records from England and Scotland, and a Genealogical History of the Early Colonial Strattons in America, with Five Generations of their Descendants. Compiled by Harriet Russell Stratton, Chattanooga, Tenn. Volume I. The Grafton Press, Genealogical Publishers, New York. Cloth, 8vo, 350 pp. Illustrated. Price \$8.00 Net (carriage extra).

Not a genealogy of any one line of Strattons, but containing data with regard to many lines, including the colonial Strattons and those of England and Scotland, this volume is placed before the public in response to urgent requests from many Strattons. Genealogical records of descendants to the fifth generation from the emigrant are here preserved, and the second volume will take up each line where this volume leaves it. Here are to be found studies concerning the Salem, Mass., family, that of Watertown, Mass., two families of Boston, the Strattons of Long Island, Virginia, Connecticut, New Jersey, etc., and those in military service,—a notable array. A unique feature of the work is the charting of the families just named at the end of the book. On a fly-leaf occurs a quotation from Henry Ward Beecher: "The dry branches of genealogical trees bear many pleasant and curious fruits for those who know how to search for them." Such a search has been made very easy for the Stratton family by the painstaking efforts of the compiler of this genealogy.

THE DESCENDANTS OF GEORGE HOLMES OF ROXBURY, 1594-1908.

Compiled by George Arthur Gray, Member of the N. E. Historic Genealogical Society of Boston; to which is added the Descendants of John Holmes of Woodstock, Conn. Boston, Press of David Clapp and Son, 1908. Cloth, 8vo, 442 pp. Illustrated. Price \$5.00, postage 20 cents extra.

A volume of over four hundred pages, with an unusually well arranged index, is presented to the Holmes descendants and persons engaged in research, after long years of labor. Every modern device for convenience in studying this volume seems to have been adopted by the author, and unquestionably the book will stand as a model. The sons of George Holmes married into the Clap, Wiswall and Topliffe families of Dorchester, than which no better names are in the annals of the town. In Woodstock, Conn., another family built its hearthstone, and from this Holmes line came the beloved Doctor Oliver Wendell Holmes, raconteur, wit and poet. The general appearance of this work and the paper used are to be commended, but the lettering on the backbone can hardly be considered as suitable for a volume of this nature.

THE CHAMBERLAIN ASSOCIATION OF AMERICA, Report of Annual Meetings held in Boston, Mass., September 12, 1906, and August 1, 1907,



with Memorial and Biographical Sketches of Members of the Association, Four Generations of the Descendants of Henry Chamberlain of Hingham, England, and Hingham, Mass., Transcripts from the Parish Registers of Hingham, England, and Other Papers Concerning the Chamberlain Family in England and America. Published by The Grafton Press, New York. Paper, 8vo, for private distribution.

About one-half of this report is given to the records of the two meetings and to the necrology, which is embellished by admirable portraits of leading Chamberlains who have died in recent years. A valuable historical chapter on the English home of Henry Chamberlain of Hingham, Mass., followed by the story of his American descendants through four generations, is well presented. This is supplemented by a genealogical record of much interest to the family of a single line of nine generations from the American immigrant. The work closes with some records of noted English families of the name.

## THE HORTON FAMILY REUNION

The fourth reunion of the descendants of Isaac and Prudence (Knapp) Horton was held at the Country Club, Lakewood, New York, from June 30th to July 2d, inclusive. Isaac Horton, of Liberty, N. Y., was born April 13, 1780, at Somers, Westchester County, N. Y., and died at Liberty, May 10, 1855. He was sixth in descent from Barnabas Horton of Southold, Long Island, through the following line: Lieut. Joseph,<sup>2</sup> Capt. John,<sup>3</sup> Daniel,<sup>4</sup> Judge William.<sup>5</sup> There were present at the reunion fifty-six lineal descendants of Isaac, with their families. The following officers were elected for the ensuing year: Executive Committee: Perry R. Smith, Ridgway, Pa., Chairman; Horton Johnson, Ridgway, Pa.; John Horton Morrison, Middletown, N. Y.; Edward Horton, Warren, Pa.; Charles Melvin Horton, Middletown, N. Y.; Carl Gildersleeve, Warren, Pa.; Byron Barnes Horton, Sheffield, Pa.; Mrs. Annis Horton Gurd, Liberty, N. Y.; Eugene Horton, New York; Mrs. E. E. Pinney, Liberty, N. Y.; Secretary and Treasurer, Mrs. Richmond Millham, Rochester, N. Y.; Historian, Byron Barnes Horton, Sheffield, Pa.



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# The GRAFTON MAGAZINE of History and Genealogy

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## HISTORY OF SAINT ANDREW'S CHURCH RICHMOND, STATEN ISLAND

BY REV. CHARLES S. BURCH, D. D.

BECAUSE of the lack of the usual parish records and because of a scanty and strangely variant contemporaneous historical record of things ecclesiastical in these parts, the history of St. Andrew's Church for the first half century of its life has been largely clouded in mystery or covered with unreliable, if fascinating, traditions and legends. The first authentic parish record now in existence dates from 1752; undoubtedly the records of the years previous to this date were destroyed in one or the other of two fires of which, more hereafter. Even the date of the commencement by the mother Church of England, of operations in this parish and on this Island, has been undecided until this present year, when recourse to original records in London settled the point beyond question. Careful study of these original records renders necessary a change in some of the cherished traditions of the parish, but we are sure every member and well-wisher of this venerable institution desires a truthful record rather than tradition or legend, however pleasing. Within the limits that should reasonably be fixed for an address on this occasion, only the briefest outline may be given of historical material which would fill a book of several hundred pages. I may also state, in passing, that it seems wise to pay more attention at this time to the earlier records, not only because we feel that they are now for the first time more fully authenticated, but also because they cover the most interesting period of the history of St. Andrew's Church.

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Address delivered October 20, 1908, at the Bicentenary Celebration of Saint Andrew's Church, Richmond, Staten Island.



The beginnings of the work here are readily traced back to a movement inaugurated October 29, 1692, when Governor Fletcher, in an address to the General Assembly, suggested the passage of a bill to provide for a ministry in the province of New York, the intention unquestionably being that said ministry should be under the auspices of the Church of England. The Assembly did not readily follow the suggestion of Governor Fletcher, and it was only after repeated and urgent efforts that an act was finally passed in 1697, during the governorship of Lord Cornbury, which act declared that there should be established "good and sufficient Protestant Ministers, one in New York City, one in Richmond County, two in the County of Westchester and two in Queens County, to be paid £40 per annum by a tax levied upon the people generally." This act remained in force until the revolution, when all the Episcopal Churches then established came into affiliation with the Protestant Episcopal Church in the United States of America. In 1702, the Society for the Propagation of the Gospel in Foreign Parts sent the Reverend John Talbot as missionary to New Jersey and Staten Island. Mr. Talbot visited Staten Island infrequently from 1702 to 1704, holding services in the homes of residents of the Island, baptizing infants and adults and officiating at a few burials. On the 5th of October, 1704, the Reverend William Vesey, Rector of Trinity Church, New York, wrote to the Society for the Propagation of the Gospel urging the Society to send a minister as speedily as possible to Richmond County, because "the greatest part of the people in Richmond County are English, and there is a tax of £40 per annum levied upon the said county for a maintenance to the minister, and it is very necessary and much desired by the people that a minister should be speedily sent them, with some further encouragement from the Society, which has at this time an opportunity of reconciling most of them to the Church."

It was not at this time that the "Venerable Society" sent the Reverend John Talbot as missionary to Staten Island, as has been so generally stated in the past, nor in the year 1706, as has been erroneously stated by some histories. Mr. Talbot ended his rather infrequent visits and fragmentary efforts on Staten Island in November, 1704, when the Venerable Society sent the Reverend Aeneas Mackenzie to take up his residence and become the first settled missionary of the English Church on Staten Island. From the beginning of Mr. Mackenzie's ministrations a fairly clear and continuous history of the Church's missionary efforts on Staten Island is to be found in his reports to the Society. His first formal report to the Society, dated November 8, 1705, settles the date of the beginning of his work and gives such interesting details as to the con-



ditions surrounding the said work, that I quote rather fully from the letter at this time.

"I had no opportunity of giving any accounts of my reception and circumstances in this county since I came to it until now, being a travelling through Maryland, Pennsylvania, and New Jersey, when others found occasion of giving an account of themselves. I had a kindly reception from ye English upon the Island, who have made up one part of three of the inhabitants, two parts of the last being Dutch or French. The French have a minister of their own and have built him a church wherein they allow me to preach in the afternoons, the English having no church nor any convenient place for public worship. There are not many very rigid dissenters in this county, but some few Quakers and Auabaptists. The French minister and such of the French and Dutch as understand English hear me preach, but most of the Dutch labor under some prejudice against our Liturgy, which seems to proceed not so much from prejudice or education, as from their being wholly ignorant both of the form and substance of it. The few Dutch prayer books I had with me have gained some of them already to a juster opinion of our form of worship. They entreat us to send for more which I offer to your consideration. The greatest disadvantage to the Church in this Island is the want of an English school, for the children have no education, but what they have from their parents' language and principles. If this want could be supplied there might be hopes of numerous and regular congregations in a few years time. There is £40 per annum laid by tax upon ye inhabitants for ye maintenance of ye minister. They talk of building a church next summer; of their progress in this and any other thing relating to ye state of ye church in the Island you shall be informed from time to time as occasion serves, by

"Your humble servant and well wisher,

"AENEAS MACKENZIE."

The French church mentioned by Mr. Mackenzie, and in which he preached for seven years, from 1704 to 1711, was a Huguenot church, fronting on the Freshkill road, on what is known as the Seaman farm, now occupied by Mr. George W. White and family, about one and one-half miles distant from St. Andrew's Church. No vestige of this church remains, but within very recent years excavations for modern buildings discovered graves belonging to the old churchyard.

In subsequent letters Mr. Mackenzie emphasized again and again the need of English teachers and English schools, and as a result, in 1707, the Venerable Society pledged £30 a year for two schoolmasters and £20 for a third. Mr. Mackenzie divided the Island into three precincts, in



which he placed the three teachers, who taught white children during the day and negroes at night, giving them instructions in English, in the rudiments of mathematics, history and geography, besides instructing them in the church eatechism and teaching them to join in public worship. The influence of these schools formed no small part of the important constructive work brought by Aeneas Mackenzie on this Island, making him clearly the pioneer in English educational effort here.

In later letters Mr. Mackenzie tells of efforts for the formal organization of a parish, reports about thirty baptisms each year, mentions an encouraging growth in the number of the English and Dutch attaching themselves to the work, writes of increasing congregations in the French church where he preaches, and refers to definite and determined efforts being made for the building of a church for his own people, but his own illness and poor crops for several years seemed to interfere with his plans. In August, 1708, his reports practically outline a formal parish organization and he announces the name selected "The Church of Saint Andrew." He asks approval of all that he has done by way of formal organization and definite plans for an independent church work, which approval is granted in October of the year 1708. There are those who consider that St. Andrew's parish should have celebrated its Bicentenary in 1902, or two hundred years after John Talbot began missionary work here, which work eventually led to the establishment of the parish. Others consider that the work really took form in 1704, when the first missionary was settled here, and when stated, continuous ministrations were begun. The parish has wisely, I think, decided that the formal organization of the parish in 1708 is the proper beginning from which to date its actual foundation.

June 13, 1709, Mr. Mackenzie writes to the Society as follows: "I preach still upon sufferance in the French church in the afternoons. The English who are but few in comparison with the French and Dutch here, having no convenient place for public worship. Ever since I came upon the Island they have been talking of building a church but could never agree among themselves where to build till of late, I have got them to condescend upon a place as near the center of the county as could possibly be found with any conveniency, where we have already begun to build and laid the foundation of a small church. The method we have fallen upon to build is this: There are twelve undertakers, of which I was obliged to be one myself (for without that none would engage) that have bound ourselves by bond to masons and carpenters to find all material necessary for carrying on the work and to pay for the workmanship, and have bound ourselves mutually to each other to bear an equal



share in defraying of the charges. Moreover of those twelve undertakers there are two more and I that have ventured to purchase sixty acres of land for a Glybe at the rate of £105 payable next March. I was in good hopes to get as much money to and fro by subscriptions as might accomplish all this but the taxes now laid for the Canada expedition are so heavy, at least are so in the esteem of the people, that they do not pay half of what they have subscribed; very few excepted. I would have sent you the names of the subscribers with their several quotas but that I would not trouble you with them except they pay as well as subscribe."

In later letters Mr. Mackenzie gives the names of ten of the eleven "undertakers" who with himself have bound themselves to the carrying out of the project for the erection of the first church of St. Andrew. The names are as follows: Ellis Duxbury, Thomas Farmer, Augustine Graham, Joseph Arrowsmith, Nathaniel Britton, Lambert Garretson, William Tillyer, Richard Merrill, John Morgan and Alexander Stuart. It will be noticed that these names correspond exactly with the names of the first Wardens and Vestrymen of St. Andrew's Church, of whom we shall have more to say hereafter.

I gather that the twelfth "undertaker" was Colonel Caleb Heathcote, who according to the testimony of the Reverend Mr. Vesey, first rector of Trinity Church, New York, by his prudent zeal and wise conduct, was a chief instrument in settling the church in New York, in Connecticut and in New Jersey; who aided the churches in Westchester and Queens county, Trinity parish in New York, and St. Andrew's parish on Staten Island, in all their efforts to erect suitable places of worship and to whom, again and again, Mr. Mackenzie expresses his obligation for moral and financial support.

Colonel Heathcote, lord of the manor of Scarsdale and a man of high standing and reputation, acted practically as the agent or commissary in America of the Society for the Propagation of the Gospel, and its letters at that time show clearly in what high esteem he was held by the Society officers. In the autumn of 1709, Colonel Heathcote and a certain Colonel Morris endeavored to secure Mr. Mackenzie for the rectorate of the church in Stratford, Connecticut; but Mr. Mackenzie writes the Society that he cannot remove from Staten Island without injustice to the work and disloyalty to his obligations to the new church. At this time he writes of preaching sometimes at Elizabethtown, New Jersey, from which place members of the Church of England came over to hear him preach on Staten Island, when the weather permitted.

February 27, 1711, Mr. Mackenzie, after reporting the completion of the purchase of the sixty acres of land for a glebe, notifies the Society of a



gift of about one hundred and fifty acres of land "for the use of our poor infant church, and settlement of a minister for this county." The names of the donators he gives as follows: Adolphus Phillips, Counsellor, Captain Lancaster Symes, officer in Fort Ann, Captain Ebenezer Willson and Mr. Peter Faulconer, merchants, all of New York. The gift was made over to five trustees for the benefit of the church and minister; the land to be sold, as it was located at "an inconvenient distance from the church." A considerable part of this land was afterwards (June 29, 1714) sold to Ram Vanderbeek for £110, and the purchase money applied on the purchase of the sixty-acre tract heretofore mentioned as glebe land, and towards the erection of the parsonage. There has been much uncertainty as to this grant of land and much controversy over its legality, as well as over the disposition made of the property by the church. The rector has had placed in his possession the original deeds from the church trustees to Ram Vanderbeek and wife, not only, but a deed from the latter conveying certain portions if not all of the land to Joseph Holmes, March 30, 1747, settling beyond any question the source of the original grant, its metes and bounds, and the subsequent disposition of the property. On the 6th of August of the same year, 1711, William Tillyer and wife gave to the Society a building site for a church and burial ground, the site of the present church and chuchyard.

The sixty-acre tract purchased by Mr. Mackenzie and two others for a glebe was undoubtedly the glebe land occupied by the rectors of St. Andrew during the past two hundred years, on which glebe the "Golden Rectory," now owned and occupied by the descendants of Bishop Moore and his son, the Reverend David Moore, D. D., and on which the rectory occupied by the present rector and family are located.

March 18, 1712, Mr. Mackenzie writes to the Society that after seven years of his ministry on Staten Island (during which he continued to preach by sufferance in the French church) his people now have "by the charitable contribution of several gentlemen, a pretty handsome church of our own, built of stone, finished and opened last summer." Mr. Mackenzie writes at considerable length of the difficulty of securing payment on the subscriptions made for the church building, because of the "mean" tobacco crops, chiefly. It thus appears that the first church of St. Andrew was finished in the summer of 1711, having been begun in the fall of 1709. It also becomes clear that this first church was not built by Queen Anne, but by Aeneas Mackenzie, the first rector, and a band of men whose aid and effective effort he was able to secure, all of the operations up to the time of the Queen Anne charter being directly under the auspices of the Society for the Propagation of the Gospel,



commonly known as the "Venerable Society." This organization, as is well known, was chartered in the reign of King William the Third, on June 16, 1701. Its objects were to provide a maintenance for an orthodox clergy for the plantation colonies and factories of Great Britain beyond the seas, for the instruction of the King's loving subjects in the Christian religion, and to make such other provision as was necessary for the propagation of the Gospel in those parts. No history of the church in America is complete without a just recognition of the important part played by this Society in the days antedating the revolution. When Queen Anne succeeded to the throne, March 8, 1702, she began at once such a cordial and effective support of the Venerable Society as it had not known before, and in some particulars has never known since.

February 6, 1704, being Her Majesty's birthday, she addressed a message to the House of Commons, stating her desire to make a grant of her whole revenue arising out of the "First Fruits and Tenthths, or Annates," for the benefit of the poorer clergy and the cause of religion generally. These First Fruits, which for centuries had been used for the support of the Holy Wars, were by Henry the Eighth swept from the papal to the royal treasury, into which they continued to flow until, as a result of Queen Anne's message, Commons passed a bill for the establishment of "Queen Anne's Bounty, for the building of parsonage houses as well as to increase poor livings." A considerable portion of this bounty during Queen Anne's reign was turned over to the Venerable Society, to which also Queen Anne gave no mean portion of her own private income. In every way possible she furthered the efforts of the Society for the spread of the Gospel in the colonies.

The first mention of any benefaction from Queen Anne to St. Andrew's Church is found in a record of a report made by the Venerable Society to the Bishop of London, of a number of bibles sent through the Society to St. Andrew's and other colonial churches. This report is found in Fulham Palace, London.

In 1708 the Queen presented to St. Andrew's Church a silver communion service, undoubtedly consisting of a flagon, two chalices and a paten. I say "undoubtedly," because between the years 1704 and 1714 the "Good Queen" presented eighteen other communion services to churches in the American colonies, in all cases presenting them with the four vessels or pieces named. The flagon, if it was presented to St. Andrew's parish, was lost or destroyed during the revolution or in one of the two fires with which the Church was visited. There is a tradition that one of the chalices was lost during the revolution, and was replaced in 1840 by a duplicate which has been used, with the original Queen



Anne chalice, ever since that time. A second "Queen Anne chalice" will to-morrow be presented by Mr. Willard A. Esselstyn, in memory of his mother, and for the preservation of the original chalice, which is becoming, with the paten, very much worn by frequent use during two hundred years.

At the time the gift of the communion service was made, Queen Anne also sent a supply of new prayer books and what is termed in the record of her gift as a "Communion Cover."

In the year 1709, an effort was made by Aeneas Mackenzie and his associates to secure through His Excellency, Robert Hunter, Captain General and Governor-in-Chief of the Province of New York, a legal incorporation of the parish in such form as would permit it to hold and transfer real and personal property, receive any gifts or bequests that might be made to it in the future, and legalize, beyond any question whatever, such gifts of land, buildings or personal property as had been made thitherto to the parish, which it will be remembered was at that time beginning the construction of a church building. Governor Hunter secured instructions from Her Majesty, dated December 30, 1709, in obedience to which he legally transferred, on June 29, 1713, to the Reverend Aeneas Mackenzie, Ellis Duxbury, Thomas Farmer and others in behalf of themselves and the rest of the inhabitants of Staten Island "in communion of the Church of England," the stone church, already built, the ground on which it was built, including the churchyard, being the tract recently granted by William Tillyer and wife, and other lands described as containing 159 acres in all. At the same time Queen Anne granted to the parish through the Reverend Aeneas Mackenzie, and his ten associates, Ellis Duxbury, Thomas Farmer, Augustine Graham, Joseph Arrowsmith, Lambert Gerretson, Nathaniel Britton, William Tillyer, Richard Morrill, John Morgan and Alexander Stuart, her royal charter, which is still preserved as one of the parish's choicest treasures. The charter is a formidable document, on parchment, and really amounts to a formal incorporation of the parish, under the name of the "Minister, Church Wardens and Vestry of St. Andrew's Church, in the County of Richmond," granting, ratifying and confirming unto the said corporation "in behalf of themselves and the rest of the inhabitants of Staten Island, in communion of the Church of England, all power usually granted to such a body politic and corporate, providing for one parochial minister of the Church of England, duly qualified for the cure of souls, and for two church wardens and eight vestrymen to be elected annually and every year, by the majority of voices of the inhabitants of said Island, being of the communion of the Church of England." Thomas



Farmer and Augustine Graham were appointed in the charter to be the first churchwardens, and Joseph Arrowsmith, Lambert Gerretson, Nathaniel Britton, Richard Merrill, Alexander Stuart, William Tillyer, John Morgan and Ephraim Taylor were appointed vestrymen. For the privileges granted under the charter, in obedience to the royal instructions of Her Majesty, the minister, churchwardens and vestry were "to pay yearly and every year, into the Queens Custom House in New York, to her collectors and receivers on the Feast Day of St. Michael, the Archangel, the annual rent of one peper corn, if the same be lawfully demanded; and for the grant of the stone church, the tenements and lott of ground whereon it is built, and the other lands heretofore mentioned as having been granted, the minister, wardens and vestry were to pay into Her Majesty's custom house in New York on Michaelmas Day, the yearly rent of two shillings and six pence for every hundred acres."

It was especially provided in the charter that all such fir trees and pine trees of the dimension of twenty-four inches, at twelve inches from the ground or root, suitable for masts for the royal navy, and all such other trees as shall be fit to make planks and knees for the said navy, should not be cut or carted away, and all gold and silver mines on the lands granted, were specifically reserved for Her Majesty's use.

It thus becomes clear that the royal grant and charter of Queen Anne was in reality a confirming and ratifying of whatever grants and privileges had been secured by the parish of St. Andrew, and the incorporation of the said parish in such form as would render its possession of these grants and privileges, and any other grants and privileges that might be made in the future, beyond doubt or question, legal.

Queen Anne did not build St. Andrew's Church, but she secured to the church and parish all that could be legally claimed as the church's rightful possessions, and opened the way by her charter for the future growth and usefulness of the parish.

Following soon after the granting of the charter she presented the parish with a church bell, which was destroyed in the fire of 1867, although much of the metal entering into its composition was saved, and made into souvenirs.

This necessary correction of cherished traditions of the parish, does not lessen our obligation to the gracious sovereign, to whose memory we shall unveil a fitting memorial to-morrow.

On the other hand, the true record of our church's early history emphasizes the important part played by the first rector, Aeneas Mackenzie, who becomes the hero of St. Andrew's early life. He was born in 1675,



educated at Aberdeen and Edinburgh universities, and was chaplain to the Earl of Cromerty in 1704, when he was given a letter of introduction from the Bishop of London to the Venerable Society, which immediately sent him to the American colonies, where in the fall of that same year he began his work on Staten Island.

Harassed by severe illnesses, one of which lasted two and one-half years, and by debt incurred through the loss of a legacy, caused by the dishonesty of his legal representative in England, irking under his obligations to Ellis Duxbury who had loaned him £50, to pay his debts, disappointed that the Venerable Society would not respond to his request for the money to repay his obligations to Judge Duxbury, in the face of an offer by the Society, June 1, 1714, of the rectorate of the church in Stratford, where he would receive a much larger income, and even appointed by the Bishop of London rector of the Stratford church, Mr. Mackenzie declined the promotion because of his duty to St. Andrew's and because "a certain ancient gentleman," his benefactor, and the benefactor of St. Andrew's Church, had promised, providing Mr. Mackenzie remained with St. Andrew's, to leave by will his entire landed estate, valued at between £700 and £800, to the parish for the support of the parish minister.

In 1715, Mr. Mackenzie writes that he is living on the glebe of sixty acres, in a comfortable home costing £250; the parish being in debt £70 on both glebe land and parsonage, which had cost £687. He records a growing number of baptisms of Huguenots, Dutch, negroes and Indians and notifies the Society that he cannot consistently receive fees for marriages or baptisms, because of prejudice existing among the Dutch and French to any such custom.

The significance of this conclusion is seen from the following schedule of fees connected with burials and baptisms, the list being taken verbatim from a contemporaneous parish register: •

#### SEXTON'S FEES

For Digging Grave	£0 : 6 : 0
For Inviting	0 : 8 : 0
For Pall	0 : 3 : 0
For Tending	0 : 3 : 0
For Sodding	0 : 3 : 0
For Ringing of Bell	0 : 3 : 0
	_____
	£1 : 6 : 0



## THE CLARK'S FEES FOR PUBLISHING AND BAPTISING

For Writing the Publishment	£0 : 3 : 0
For Fetching of Water to Baptise a Child	0 : 0 : 6
For Entering of Child on Record	0 : 0 : 6
For Sweeping Church	0 : 1 : 0

Added to these fees for Sexton and Clark were the customary fees to the minister of ten shillings for each baptism and twenty shillings for each burial and each marriage.

October 9, 1718, Judge Ellis Duxbury died, and by his will bequeathed his plantation of two hundred acres, situated on the northeast extremity of the Island; the land now being covered by portions of what are known as the towns of New Brighton and Tompkinsville. The land was bequeathed with all buildings and personal property, including the negroes on the plantation, to the minister, churchwardens and vestry, for the use of the minister, who must be an orthodox minister of the Church of England. The will was proved as of the value of £218, no shillings and nine pence, of which total value £90 was inventoried as the value of the negroes. This bequest was the source of much anxiety and trouble to Mr. Mackenzie in the early days. Under date of October 22, 1820, he writes to the Venerable Society: "If the plantation could only be sold and the money well secured upon interest, it would be of much more benefit to me and all succeeding ministers than the income of the plantation. The house is so old and ruinous, and every way out of repair, that no one cares to rent it. One room has already cost me £20 and the other part of the house is likely to fall down. I am not able to repair it, and the parishioners will not contribute towards it. They are friendly enough in other respects, but in that particular disbursement few or none stand by me. I have had a great deal of trouble with that plantation since Mr. Duxbury dyed, and should have been put to greater trouble and charges had I not been supported by Colonel Hunter."

Those of us who are familiar with the history of the Duxbury trust and know what it has meant for the spread of the church's influence over this island, may well tremble when we think of what might have been the subsequent history of the parish, had Mr. Mackenzie's well-meant plans and desires as to the disposal of the Duxbury plantation been carried out. Judge Duxbury also bequeathed £100, New York money, to St. Andrew's Church, towards the building of a vestry room, a porch to the church door, and a pall for his bier.

Ellis, or Elias, Duxbury, the next in line to "Good Queen Anne" and Mr. Mackenzie as benefactors of St. Andrew's Church, was an English-



man by birth, county judge of Richmond County from 1691 to 1710, and according to all reports a man of rare gifts of heart and brain, and large benevolence. St. Andrew's Church and parish revere his memory, and will some day no doubt erect a fitting monument to him. In his will two persons are named as heirs to the income of his estate, namely, the Rector of St. Andrew's, and, in case of voidance or vacancy, the widow of the rector, until a successor is instituted. The income is to be diverted to no other purpose or purposes whatsoever. The Vestry were to be trustees of his property, and the rector and colonial governor his executors, and members of the board of trustees.

The history of Judge Duxbury's life and fortunes is intensely interesting, and I would like much to present here some of the leading facts in connection therewith, as, for instance, how his plantation (which covered what is to-day the most valuable part of Staten Island), and his personal effects came to him and his wife, Mary, by bequest from her uncle, Thomas Lovelace, who, having no children, willed the property to Mary and Ellis Duxbury who were then residing in Barbadoes. Thomas Lovelace had obtained this valuable property through grants running back from the Duke of York and Governor Francis Lovelace, to a deed dated April 13, 1670, in which certain Indians joined in conveying to Governor Lovelace the whole of Staten Island. Thomas Lovelace never received a patent of the land he occupied and willed to Mary and Ellis Duxbury, and it was only after years of effort that the latter secured a patent during the reign of Anne, and even then he was obliged to fight against encroachments by those who would have dispossessed him of portions of his estate.

Considerable difficulty was had in later years, after the property came into possession of the church, with a Mr. Bill, sheriff of the county, who claimed the Duxbury estate as against St. Andrew's Church, entered upon the property, cut wood, appropriated crops, and by many other acts tried to establish his rightful possession. Through the aid of May Bickley, Esq., Attorney General, Colonel Augustine Graham, James Alexander, Peter Calalen and others, Mr. Mackenzie and the trustees were enabled to dispossess Sheriff Bill and regain complete possession of the estate. In the year 1722, Mr. Mackenzie died, much regretted by his parishioners and the inhabitants of the Island generally, as is shown by contemporaneous reports. Strangely enough, however, the exact date of his death is not disclosed in any report to be found here or in London, and even the place of his burial is not fully determined. In 1712, the justices of Richmond county, seven in number, united in a testimonial sent to the Venerable Society, thanking the Society on behalf of



all the inhabitants of the Island for supporting Mr. Mackenzie, "whose unblameable life and splendid labors have done so much for the cause of religion on Staten Island." This testimonial recites that, "upon his first induction to this placee, there were but four or five in the whole county, who knew anything of our excellent Liturgy and form of worship, and many knew little more of any religion than the common notion of a Deity, and as their ignorance was great, so was their practice irregular and barbarous, but by the blessing of God attending his labors, our church increases, a considerable reformation is wrought and something of the face of Christianity is to be seen among us."

On receiving notice of the death of Mr. Mackenzie, the Venerable Society appointed the Reverend Mr. Wetmore as its missionary on Staten Island, but the people of St. Andrew's parish "called" the Reverend William Harrison, who was also "appointed" minister for St. Andrew's by the then governor, William Burnet. No reports were received by the Society from Mr. Wetmore, nor were any received from Mr. Harrison until the year 1733, when he began making reports to the Society, though asking little aid from them. It is more than likely that Mr. Wetmore did not officiate in any capacity and that Mr. Harrison did not become the legal incumbent under the provisions of the Duxbury trust until 1733. Doubtless Aeneas Mackenzie's widow continued as the beneficiary of the trust until that year. While this is largely conjecture, there is much on which to base the conjecture. In 1733, Mr. Harrison reports baptisms of whites, Indians and negroes; states that he preaches on Sundays only, "catechises and expounds after the second lesson, teaches the Negroes after service is ended and the congregation is gone home; for many of them live far from the Church, and will not come twice nor stay long." The reports of Mr. Harrison's rectorate are scant indeed and besides what has been stated, we only know that his death took place, October 3, 1739. Immediately on his death the vestry chose the Reverend Jonathan Arnold for the vacant rectorate. Mr. Arnold had been a traveling missionary in New England, under the auspices of the Venerable Society. In 1744 he writes that his church has increased twofold, and he has lately baptized ten negroes, and is preparing still more for that sacrament. He resigned in 1745, when the Reverend Richard Caner succeeded to the rectorate. He was born in 1717, in New Haven, Connecticut, was graduated at Yale College in 1736 and went to Oxford, England, for orders, where also he received the degree of Master of Arts. He was a brother of the celebrated Dr. Caner, the last "loyalist" rector of King's Chapel, Boston, and a brother-in-law of the Reverend Doctor Leaming, the first Bishop elected for the American Church (which elec-



tion was declined) and also a brother-in-law of Bishop Jarvis, the second Bishop of Connecticut. Richard Caner assisted his brother, after his graduation from Yale, by reading prayers and sermons at Norwalk, Connecticut, whither he walked from Fairfield, on Saturdays, after his week's work, as teacher of the school there. In 1742, after his return from Oxford, he was appointed missionary at Norwalk, and in 1745, succeeded to the rectorate of St. Andrew's Church. Mr. Caner died in 1747, during an epidemic of smallpox on Staten Island. His rectorate had been very successful, and the sudden ending of his life in his twenty-eighth year was regarded as a tragedy, as his brilliant ability and successful ministry had given hope of a long rectorate and a very successful career. Mr. Caner is buried in the family plot in Trinity Parish, New York.

Soon after his death the Reverend Richard Charlton, D. D., was sent to the parish from Trinity Church, New York, where he had been officiating as catechist and assisting minister for fifteen years. Descended from a family of distinction in Ireland, he was connected by marriage with some of the foremost families in the province. His eldest daughter, Margaret, married Lord Dongan, whose manor extended from the north shore of the Island to the village of Richmond. His daughter, Mary, married Dr. Richard Bailey, an eminent physician of New York, and the first health officer of the port, whose tomb rests at the southeast corner of St. Andrew's Church. During a ministry of thirty-two years in St. Andrew's parish, Dr. Charlton performed the duties of his office with great fidelity. He was a man of dignified and commanding presence, of elevated principles, sound sense and generous spirit. Naturally benevolent and possessed of an ample fortune, he was able by his untiring devotion to gain an immense influence over the people of Staten Island, which continued throughout his whole ministry.

An interesting letter written by Dr. Charlton to the Venerable Society, in January, 1762, states that General Amherst had instructed the British troops to encamp on Duxbury glebe which they—the troops—"plundered everywhere for fuel and forage, besides rendering the land unfit for tillage." In this letter Dr. Charlton favored selling the plantation to recoup the church or parish. But once again the parish escaped so great a calamity. In May, 1763, he reports to the Society a grant from the war office to repay the parish for the damage done. In October, 1770, he reports an addition completed to the church, with fifty new pews, all needed for the growing congregation. The church building is now—he reports—80 by 40 feet in the clear, which is the exact size of the present building up to the present chancel, which was added later. In August, 1776, Dr.



Charlton reports the arrival of English troops on the Island and states that the Duxbury glebe has again been laid waste. In April, 1777, he writes that the American troops had evacuated and that two years' salary were due him, but he would still "stop on." This is his last letter to the Society. Dr. Charlton died in 1779, aged about seventy-five. His remains rest under the east end of the church, where the chancel was located at that time; where also sleeps the dust of his wife and children. A few years before his death a new bell and two silver alms basins were presented to the church by Henry Holland, Esquire. The bell was cast at a London foundry, and bore the date of 1774. On its arrival here, there being no belfry, it was hung in a tree, where it remained for some time, calling the worshippers together on Sundays. The alms basins are still used in the services of St. Andrew's Church, and are dated November 1, 1774.

We now come to a most interesting period of St. Andrew's history, when the previously accepted record must be corrected. Dr. Charlton, during the last three years of his life, suffered much from ill health, and was unable to perform all if any of the duties of his office. For nearly two years a Reverend Mr. Barker, of whom little is known, supplied the pulpit. In December, 1777, the Reverend Doctor Samuel Seabury, afterwards first Bishop of the American Church, appears on the scene officiating on Sundays, administering the sacraments, and preaching to a devout congregation of nearly three hundred people. Because of Dr. Seabury's well known anti-Revolutionist tendencies, it was deemed unsafe for him to reside on Staten Island, and he continued to live in New York during his ministrations here, applying himself for the support of his family to the practice of medicine, though he received £50 per year from the Society for the Propagation of the Gospel towards his maintenance. On a charge of issuing pamphlets in favor of the British government, Dr. Seabury had been driven from his missions in East Chester and West Chester in 1775, and made a prisoner in New Haven, Connecticut, by the self-styled "Sons of Liberty." On returning to his missions, he was subjected to daily insults from the American troops on their way to New York. After the Declaration of Independence an edict was published at New York making it death to support the King or any of his adherents; upon this Dr. Seabury shut up his church, fifty armed men being sent into his neighborhood. Many of his people declared they would not go to church until he was at liberty to pray for the King. Dr. Seabury's house was surrounded and searched, and a guard placed over it for several nights, until Mrs. Seabury informed the troops that her husband had fled to the British army, on Long Island, where she had no



doubt he would be very pleased to give the American soldiers an interview. It is stated that the soldiers then vented their rage on his church and property, converting the former into a hospital, carrying off the coverings, burning the pews and doing great damage in other ways. History states that it is just to add that none of the revolutionists residing in his own home, offered him insult or attempted to do him injury. It was on his return from Long Island, in 1777, that Dr. Seabury began the practice of medicine in New York, and ministrations on Staten Island, which ministrations continued regularly or intermittently, until 1782. He was probably never instituted as rector of St. Andrew's,—his name does not appear on the parish records,—nor was he given any official position on Staten Island other than that of "missionary," under the supervision of the Venerable Society, which as before stated paid him £50 per year for his services.

At this point we reach a very uncertain but most interesting period of St. Andrew's history. It becomes a grave question whether Dr. Charlton was permitted to exercise his office as rector after the year 1776, and although it is known he was in very ill health during the last three years of his incumbency, it is more than probable that he was unable through prejudice, on account of his attitude towards the revolution, to act as rector in any capacity. It is well known that he was Chaplain of the Billopp troops, among the first to join the British army on Staten Island. Dr. Charlton's name does not appear on the parish records during the years 1777, 1778 or 1779, even in attestation of Easter elections of the vestry, which it had been the custom of the rectors to attest by their signature during all the previous history of the parish. The records from 1777 to 1783 have no attest by the signature of any rector, but are subscribed on the parish register by the clerk and attested by him. According to the history of St. Andrew's Church hitherto written, Dr. Charlton closed his ministry in 1779, and a Reverend Mr. Field became rector, May 1, 1780. There is no record of Mr. Field's institution at that time, neither is his signature found on the parish register during the two years in which he was supposed to have acted as rector.

We now return to Dr. Seabury's connection with St. Andrew's and the missionary work on Staten Island. January 16, 1778, the minutes of the Venerable Society record that, "It is agreed to recommend that Dr. Seabury be permitted to remove to the Mission on Staten Island, if he thinks proper and that the salary of £50 per annum be continued to him in consideration of the present disturbances." On April 10, 1778, a letter from Dr. Seabury, dated January 20, 1778, states that "at the beginning of December (1777), he preached at Staten Island to a very decent and



attentive congregation of nearly 300 people and baptized 12 infants." The north side of the Island, he states in this letter, has suffered very much from the troops, particularly Duxbury glebe; the fences being demolished, the timber, which was of considerable value, cut off so that scarce a single tree is left, and a fine young orchard of 500 or 600 apple trees nearly destroyed.

Remember that Dr. Seabury had been a prisoner and had escaped. He was therefore *persona non grata* with the "Rebels." This, then, accounts for his letter of November 22d, 1778, written from New York, in which he informs the Society that it was impossible for him to reside with safety on Staten Island or to return to West Chester. On January 15th, 1779, he again writes from New York in the same strain.

About this time the Reverend Mr. Barker from Virginia was evidently officiating at St. Andrew's under Dr. Seabury's supervision. A letter from Dr. Inglis, rector of Trinity Church, New York, bearing date May 20, 1780, and carried to the Venerable Society in London by Mr. Barker, states that, "The Reverend Mr. Field, a most worthy refugee clergyman from Virginia, has lately gone to Staten Island to officiate there [*with Dr. Seabury's approbation*] for the present." A later letter from Dr. Inglis, dated August 14, 1780, states that the Reverend Mr. Field, *with Dr. Seabury's consent*, now officiates regularly on Staten Island and that he (Mr. Field) would choose to settle there "in case Dr. Seabury does not choose to accept longer of that mission." A letter from Dr. Seabury, dated September 6, 1780, says: "The western part of the Island, which includes the parsonage, has been so frequently visited by small parties of New Jersey banditti, in the night, that some of the principal families there have been obliged to retire to New York or Long Island." Obnoxious as he knows himself to be to the "Rebels," he writes that he "cannot think of again exposing himself and family to their insults and to the danger of incurring that ruin and destruction to his little property, which he experienced at West Chester. The Church on Staten Island has, however, never been unsupplied. Mr. Barker left it last Spring (1779) and Mr. Field, from Virginia, has ventured to reside and officiate there ever since. Mr. Field, not being known to the Rebels of that county, is not particularly obnoxious to them."

Dr. Seabury wrote from New York under date May 5th, 1781, that, "the people of Staten Island have never collected the Minister's salary since the death of Dr. Charlton nor do they seem disposed to it now, nor is there any way of obliging them to do it until civil government is restored. The parsonage-house is very much out of repair and the fences on the glebe destroyed and burnt. The other, i. e., Duxbury glebe, is covered



with huts for the soldiers and there is no fence and scarcely a tree left on it."

In July, 1782, Dr. Seabury wrote that both West Chester and Staten Island remain in the same ruined state, as much exposed to the incursions of the "rebels" as ever, though the incursions had not been as frequent as formerly.

The Reverend Doctor Inglis, rector of Trinity Church, as has been already stated, favored the election of Mr. Field as rector in a letter to the Venerable Society, although at this time the said Society had practically discontinued its efforts in the American colonies, the larger portion of the loyalist clergy ("loyalist" from the British viewpoint) having left their cures and taken refuge in Nova Scotia, in Canada, or having returned to England.

We know, however, that on May 1, 1780, being a Whit-Sunday, the Reverend Mr. Field began ministrations in St. Andrew's Church, whether regular or infrequent ministrations the parish records do not disclose. He was an Englishman, and had been a chaplain in the British army. Indeed, it is stated in reliable contemporaneous history that Mr. Field, while officiating at St. Andrew's, acted as chaplain of the regiment stationed at the fort on the hill in the rear of the church, where the remains of the walls of the fort may still be seen. The first report of his ministry is as follows: "John Simonson, son of Isaac Simonson and Elizabeth his wife, born December 4, 1779, baptized by Mr. Field, Sunday, May 14, 1780." Probably the services were continued for two years by Mr. Field under Dr. Seabury's supervision. In 1782, Mr. Field died and his body was borne in solemn funeral procession by the soldiers of the 77th Regiment, and placed under the floor in front of the pulpit, which had then been changed to the middle of the north side of the church. During the whole period covered by the revolutionary war, the Island being in possession of the British, and during the period of unrest following the revolution, divine services were suspended in all churches except St. Andrew's. It has been often claimed that there was the same suspension of service through other parts of the country where the British were in possession, but this statement can only be made of those Episcopal churches in which the rector refused to omit the prayer for the King. However that may be, it seems to be settled historically that there was no suspension of services in St. Andrew's at any time during the period stated.

Many romantic tales are told concerning the part played by St. Andrew's Church during the stormy revolutionary period; as, for instance, that of the duel fought between a British and American officer, for the



hand of a Staten Island beauty, and the burial of the British officer who was killed, in St. Andrew's churchyard. Two important skirmishes were fought just in the rear of the church under the fort, the first resulting in the repulse of the American forces, which retired toward Rossville. Renewing the attack a few weeks later the American troops dislodged the British garrison from its occupancy of the fort and the church which had been used as a hospital, the British retreating towards New Dorp and encamping for several weeks on the present rectory property, after which Lord Howe and his troops again took up headquarters in the old Rose and Crown Inn at New Dorp.

It was less than a year from the time that Dr. Seabury closed his ministrations in St. Andrew's Church that he was elected the first American Bishop and consecrated by the Scottish bishops at Aberdeen, November 14, 1784.

Dr. Seabury and the Reverend Mr. Field were succeeded by the Reverend John Rowland, who was born in Wales, educated at Oxford, where he took orders in 1771, returning to America, and becoming rector of St. Bride's parish, Virginia, where he remained until the year after the commencement of the revolutionary war, during which he resided in Philadelphia, and New York City. Mr. Rowland was rector of St. Andrew's from 1783 to 1788, when he removed to Shelburne, Nova Scotia, becoming rector of a church there, where he died February 26, 1795, aged forty-eight years.

In October, 1788, the Reverend Richard Channing Moore succeeded to the rectorate. At the commencement of the revolutionary war, Mr. Moore was prepared to enter King's College; but on account of the troublous times, his parents fled with him to their country seat at West Point, where he remained four years. On his return to New York City, he began studies in medicine. He practiced as a physician for four years, when he turned to the study of theology under the direction of Bishop Provost, and was ordained deacon and priest in the year 1787, in St. George's chapel, New York. The first two years of his ministry were spent in Rye, in West Chester County, whence in October, 1789, he was called to St. Andrew's parish. His remarkable gifts as a man and preacher, his exceptional tact, his whole-hearted devotion to his work and his enlightened and indefatigable labors in St. Andrew's very soon bridged over the difficulties and dissipated the prejudices and dissensions engendered during the revolutionary and post-revolutionary periods. Dr. Moore labored here for twenty-one years with remarkable success, enlarging the bounds of the parish, increasing the number of communicants and elevating by his example and teaching the general standards



of Christian attainment. It became necessary to add sittings to the church, so large were the number who gathered to hear him preach, and in 1800 a chapel called Trinity chapel (now the Church of the Ascension, West New Brighton), was erected, to care for the increased number of communicants on the north shore of the Island.

In 1808, Dr. Moore was called to the rectorate of St. Stephen's church, New York, where he spent seven fruitful years, when in 1814, he was elected second Bishop of Virginia, and also rector of the Monumental church, in the City of Richmond. He was consecrated in St. James's church, Philadelphia, on Wednesday, May 18, 1814, when he began that remarkable career in the disorganized church in Virginia, which forms one of the brightest epochs in the early history of our church in America. His splendid presence, his benignant manner, his personal magnetism, his beautiful voice and those rare gifts of persuasive oratory which made him such a power in the conventions of the church of his period, caused his name to be loved and revered wherever he ministered. When Bishop Moore removed from St. Andrew's to the city of New York, in 1808, his eldest son, David, had not quite finished his theological education, but as a special favor the Bishop of the Diocese ordained him a few weeks before he had reached the canonical age, in order that he might accept an unanimous call to succeed his father. David Moore was graduated at Columbia College in 1805, and immediately commenced the study of divinity under the direction of his father. The eldest of a numerous family of children he had displayed from his boyhood more than usual intelligence and piety. It would seem that David Moore had been consecrated to God, like Samuel, from his birth. From the beginning of his diaconate his ministrations were received by the people with gladness and enthusiasm. For a quarter of a century his parish embraced the whole Island, and as the population grew the church became incapable of accommodating those who wished to attend its services; but so strong were the love and veneration of the people for the ancient building that none were willing that any change be made except the erection of a gallery on the south side, which was accordingly built. In 1822, the steeple, which had been built just after the revolution, was blown down and a new one was hardly completed when it was struck by lightning and entirely destroyed, causing much damage to other parts of the church. In 1836, the chancel was removed from the east end and arranged in front of the new pulpit and reading desk, in the center of the north side. Beneath this new chancel, several members of the rector's household were interred and the family pew placed over the sacred spot. At this time the pews ran lengthwise of the church, facing the chancel on the north side, the aisles running



across the church from north to south. The original structure was a plain oblong square without ornament of any kind. On the north side was a high canopy pulpit, beneath which were the reading desk and the clerks' seat, a small, moveable chancel and two plain chairs. A communion table stood in the east window. The governor's pew was in the southwest corner in the form of an oblong square, with a canopy supported by four pillars, and capable of accommodating eight to ten persons. There was a gallery in the east end, with a staircase from the outside. The pews were all plain, with very high straight backs. In January, 1837, the church was consecrated by the Right Reverend B. T. Onderdonk, and as this was the first time the solemn service of consecration had ever been used within its walls the event was one long to be remembered. In 1840, the degree of Doctor in Divinity was conferred upon the rector by Union College. No adequate record of Dr. Moore's ministry in St. Andrew's parish can be given at this time. In May, 1843, during his rectorate, St. John's parish, Clifton, became an offshoot from St. Andrew's, being aided materially and in every other way towards its complete organization as a parish. In recognition of the aid furnished by St. Andrew's at this time the people of St. John's erected a memorial window, still to be seen, in the east end of St. Andrew's Church. For forty-eight years Dr. Moore shepherded the people of this Island with marvelous zeal and untiring energy. As a contemporaneous writer states, "His affection for his people could not be excelled nor his anxiety for their spiritual welfare; his heart was in his profession. Fearlessly and uncompromisingly he preached Christ and Him Crucified, giving the Gospel trumpet no uncertain sound, and ever bearing in mind his solemn ordination vow to 'banish and drive away all erroneous and strange doctrine contrary to the word of God.' He ever acted like one whose treasure was in heaven and wherever he went he was saluted by his people with unusual reverence and affection." After a laborious and eminently successful ministry of forty-eight years, he died September 30, 1856, and his body was borne to its final resting place in the northeast corner of the churchyard, amidst expressions of deepest grief from the immense concourse of citizens and friends gathered from every portion of the Island. Friends from all religious bodies erected over his grave a costly and beautiful monument, and a chaste marble tablet was placed within the church on the north side of the chancel, to bear record to his virtues and successful labors. Again and again was Dr. Moore invited to rectories of larger and, in some senses, more important parishes, but he ever remained faithful to St. Andrew's and his people on Staten Island.



Dr. Moore was succeeded by the Reverend Theodore Irving, L.L. D., who began his work in St. Andrew's, February 5, 1857. Dr. Irving was a nephew of Washington Irving and closely associated with him as secretary of legation, while ambassador at the court of Spain. His literary tastes were of a fine order, and as a preacher he took high rank. It was while occupying a chair at Geneva College that Dr. Irving was converted under the preaching of his brother, the Reverend Pierre Irving, afterwards rector of Christ church, New Brighton. The young man immediately began his studies for the ministry, but before he had completed his preparations, Dr. David Moore had invited him to become his assistant in St. Andrew's. He, however, accepted another offer, only to be called to St. Andrew's as rector on the death of Dr. Moore. During a ministry of eight years in this parish, considerable additions were made to the communicant list, and Dr. Irving's influence as a pastor and preacher brought large numbers of people from other religious bodies to St. Andrew's. Naturally delicate, he was unable to continue the arduous duties devolving upon him, including charge of Trinity chapel, West New Brighton, and the supervision of all of the Island, save the eastern part, which was now cared for by St. John's church, Clifton. In November, 1864, Dr. Irving resigned the parish, and in April, 1865, the Reverend John C. Eccleston, D. D., Rector of St. John's, Clifton, was twice called, but declined the rectorate. In June of the same year, the Reverend C. W. Bolton, who had been in charge of Trinity chapel, now Ascension church, West Brighton, was invited to the rectorate and accepted, but owing to the unhappy state of affairs that had suddenly grown up in the parish, he resigned the following January without ever having been instituted as rector or officiating in St. Andrew's Church.

In January, 1866, the Reverend Kingston Goddard, D. D., of Philadelphia, who had been formerly rector of St. John's, Clifton, was called to St. Andrew's. Dr. Goddard was a man of high literary attainments, and from the beginning of his ministry he displayed extraordinary talents as a preacher. His sermons were ever characterized by sound doctrine and an eloquence, the echoes of which spread his reputation far and wide. One of the first sermons ever preached by young Dr. Goddard, was delivered at a convocation in this church, on which occasion the late Bishop Moore remarked to a clerical friend: "What a pleasure it is to think that when you and I are gathered to our fathers, this young man will still preach the same Gospel we have proclaimed so long."

During Dr. Goddard's rectorate, namely, in 1867 and again in 1869, St. Andrew's was visited by fires, which destroyed the interior of the church building, the spire and much of the tower supporting it, with the



old church bell, which for so many years had summoned the worshippers to church. A considerable portion of the walls, however, remained standing, and Dr. Goddard, first upon the ground, was able by his promptness and energy to save the old communion table, the Bible and prayer books, portraits of departed rectors, the chancel chairs and the font. To show their love for the venerable structure, the farmers from near and far brought the stone from their fences and walls to repair the destruction to the walls of the church. Dr. Goddard died suddenly of heart disease, October 24, 1875, mourned by all who had come within the range of his influence. Members of his family are still living in New Jersey, and some of them are present here to-night.

Dr. Goddard was succeeded by the Reverend Thomas S. Yocum, whose fruitful life and work in this parish are still so fresh in the memory of this people, and whose name is held in such reverence, that one hardly dare speak as he would choose on this occasion. Dr. Yocum came to St. Andrew's after eight years spent in missionary work in China, and successful rectorates in the Old Swedes church, Merion, Pennsylvania, and Christ church, Cincinnati. He was educated at Union College, Schenectady, at Alexandria Seminary, Virginia, and was a man of scholarly tastes and large intellectual grasp. As a preacher he attained a reputation far beyond the bounds of the parish in which he ministered, and as a pastor he was beloved by all those with whom he came in contact. Union College honored itself and him by conferring upon Mr. Yocum the degree of Doctor in Divinity in 1877. Dr. Yocum was a classmate of Phillips Brooks at Alexandria Seminary, where the two became firm friends, their friendship lasting until death. Phillips Brooks loved to visit his old friend in St. Andrew's and many times preached within these hallowed walls to congregations that overflowed into the churchyard and listened to his eloquent words through open door and window. Dr. Yocum continued as rector of St. Andrew's parish until his death, which occurred July 27, 1904. The people of St. Andrew's parish and Staten Island still mourn his departure from their midst, and for many years to come many friends in and out of the parish, in all walks of life, will miss the genial friend whose benignance, whose optimism and whose ever-kind words of counsel helped them beyond measure in the days that have passed. A fitting tablet was erected to Dr. Yocum's memory, and a stone monument stands over his tomb outside yonder window, but the more enduring monument to his life and works lies in the hearts of a loving people to whom he ministered for so many years and in whose lives and in the lives of whose children will be seen the beneficent results of his labors.



The present rector was called to St. Andrew's, January 22, 1905. The history of the parish during the three years that have elapsed since then, should be a record of kindness and consideration and patience on the part of the people of St. Andrew's; of whole-hearted co-operation in whatever efforts have been made to prepare this historic old church and parish for the larger future that lies before it. For nearly a century after its foundation it was the only church parish on Staten Island, and it was placed where its builders felt confident a great city and a great port of entry were to be located; where, as it then seemed, the center of the Island coincided with the head of a great landlocked harbor in which the ships of the world would unload their burdens brought from every shore. The lines of commercial development sought other directions, and the population, which in those early days centered here, spread to the eastern and northern shores. St. Andrew's was able to stretch out sheltering arms and give substantial aid to other church endeavor until, by the middle of the nineteenth century, parishes were established in nearly all portions of the Island, leaving St. Andrew's with a small, but loyal, band of supporters, gathered mainly from the scanty population in its immediate vicinity. Through all of its history, however, there have been those who, largely no doubt for associations' sake, have journeyed Sunday after Sunday, at great inconvenience to themselves, from distant parts of the Island to worship within these hallowed walls. Some of these latter have descended from original settlers on this Island, back to the very beginning of St. Andrew's history, and St. Andrew's to-day pays glad homage to the work wrought through all her two hundred years of history, by the Brittons, the Perines, the Seguines, the Crocherons, the Merscreaus, the Guyons, the Latourettes, the Micheaus and many another descendant of those pioneer families, whose earnest effort and loving care have preserved this venerable institution until now. To-day St. Andrew's faces a new and hopeful future. Development is again bringing back the population to this community, and before many years this historic church will be the center of a new and steadily increasing people. May the same good Providence that has watched over her life during the past two hundred years continue to prosper her influence and effort in the future, so that, as her years lengthen, her influence for the spread of Christ's Kingdom on earth may continue to grow, and as in apostolic times, "souls be daily added to that Kingdom."



## THE FIRST WRITTEN CONSTITUTION

BY ADNA WOOD RISLEY

Professor of History in Colgate University

TRAVELLERS neglect their own Niagara and the Yosemite for the Rhine and Alps of distant scene. Just so historians have studied foreign dynasties and customs to the neglect of local institutions and origins. But now there is a revival in history purely local and American. There have been two pioneers in this field, Francis Parkman and John Fiske, as unlike in style and treatment as in physical characteristics, yet alike in the prime respect, fidelity to things American. F. J. Turner and R. S. Thwaites of the middle west are later apostles of this same creed.

To John Fiske is due that no knowledge of local government in this country is complete without recognition of the town meeting, and to this great pioneer in history may also be credited the apotheosis of Massachusetts. For the Massachusetts town meeting is always used as a model. In his later works he gave tardy recognition to the worth of Connecticut as a model, and was directing his clear vision to the importance of the early institutions of that state. If we follow in his footsteps we cannot roam far afield. (*Historical Essays*, II, John Fiske.)

It is a twice-told tale to relate that the New England colonies were settled by church congregations. It follows, therefore, as day follows the dawn that the colonial minister, as director of the congregation was not only spiritual adviser but the greatest man in the community, both social luminary and political genius, in short, adviser in chief to his majesty the American citizen in embryo. Hartford, Connecticut, was blessed with one of the greatest of these God-given directors. For Thomas Hooker, massive, stately, judicious, cast out of an English pulpit by Laud, after various vicissitudes, had assisted in founding Hartford and the self-governing commonwealth of Connecticut, a community that seemed to the people of Boston so close to the western verge of the world that the last great conflict with anti-Christ would certainly take place there. Thomas Hooker so stamped Hartford and the Commonwealth of Connecticut with his personality that it is a matter of interest to know more about him.

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Address delivered at a meeting at Hartford, Conn., of "The Descendants of Richard Risley."



How did his contemporaries regard him? Edward Johnson knew him, says Moses Coit Tyler (*American Literature*, Moses Coit Tyler), and while in his history of New England he styled John Cotton as "the reverend and much desired" and speaks of the "rhetorical Mr. Stone" and also "the holy, heavenly, sweet affecting, and soul nourishing minister Mr. Shepard," he reserved for Mr. Hooker his most temperate admiration, styling him "the grave, godly and judicious Hooker." In the living presence of Hooker there appears to have been some singular personal force, an air both of saintliness and kingliness, that lofty and invincible moral genius which the Hebrew prophets had, and with which they captivated or smote down human resistance. Even during his lifetime and shortly afterward, there gathered about him the halo of spiritual mystery, a sort of supernatural prestige, anecdotes of weird achievement that in a darker age would have blossomed into frank and vivid legends of miraculous power. In his youth there was noticed in him "a grandeur of mind" that marked him out for something uncommon. As he came into manhood his person and bearing partook of peculiar majesty; the imperial dignity of his office made him imperial: "He was a person" they said "who when doing his Master's work would put a king into his pocket." People seeing how fiery was his temper, marvelled at his perfect command of it; he governed as a man governs a mastiff with a chain; "he could let out his dog," they said "and pull in his dog as he pleased." As he ruled himself, so he ruled other men, easily; they felt his right to command them. In his school, a word or a look from him was all the discipline that was needed. His real throne was the pulpit.

There he swayed men with a power that was more than regal. His face had authority and utterance in it; his voice was rich, of great compass and flexibility; every motion spoke. The impressiveness of his preaching began in his vivacity; he flashed life into any subject no matter how dead before. He so grappled the minds of his hearers that they could not get away from him. While he preached at Chelmsford an ungodly person once said to his companion, "Come, let us go hear what the bawling Hooker will say to us." The mocker went, but he was no longer a mocker; Hooker had that to say to him which subdued him; he became a penitent and devout man and followed his conqueror to America. Once Hooker was to preach in the great church at Leicster. A leading burgess of the town, hating the preacher and thinking to suppress him, hired fiddlers to stand near the church door and fiddle while Hooker should preach; but somehow Hooker's exhortations were mightier and more musical than the fiddlers' fiddling. The burgess,



astonished at such power, then went nearer to the door to hear for himself what sort of talking that was which kept people from noticing his fiddlers; soon even he was clutched by the magnetism of the orator, sueked in through the door in spite of himself, smitten down by stroke after stroke of eloquent truth, and converted.

Such was the man who preached to the Hartford congregation. He had a copious and racy vocabulary, an aptitude for strong verbal combinations; dramatic spirit; the gift of translating arguments into pictures; cumulative energy; oratorical verve. This orator is dead; his words are living. Note simply a sentence from one of his famous sermons. I don't know how long this particular discourse was. John Winthrop mentions another sermon preached at Cambridge when Mr. Hooker was ill; he at first proceeded for fifteen minutes, then stopped and rested half an hour, then resumed and preached two hours. Of course, this was not the best he could do, for he was ill at the time. This remarkable sermon we want to notice was a political tract and contained one sentence that must have rung in the ears of his hearers. After he had refuted John Cotton's idea that democracy had no Scriptural foundation, and that kings were natural rulers, he thundered out: "The foundation of authority is laid in the consent of the people." It was this sermon whose spirit is breathed in this sentence that stirred his hearers to the formation of that first written constitution to form a real government; the Fundamental Orders of Connecticut. "It is on the banks of the Connecticut under the mighty preaching of Thomas Hooker, and in the constitution to which he gave life, if not form, that we draw the first breath of that atmosphere which is now so familiar to us. The birthplace of American democracy is Hartford." Ambassador Bryce, famous for his *American Commonwealth* and his comprehensive essay on *The Holy Roman Empire*, says of the Fundamental Orders: "The first truly political written constitution." Certainly there was in this early Connecticut form of government no humble mention of King. Moreover, it provided for a custom whose importance to American institutions developed later. Article eight of these Fundamental Orders reads: "It is ordered and decreed that Windsor, Hartford and Wethersfield, shall have power, each town to send four of their freeman as their deputies to every general Court; that whatsoever other towns shall be hereafter added to this jurisdiction shall send a reasonable proportion to the number of freeman that are in said town." Note carefully that provision. While the document provides in another place for the election of Governor and magistrates by plurality vote of all inhabitants of all the towns, in this eighth article the importance of the



three towns is completely recognized by allowing each town regarded as a community to send four deputies to represent it.

This is not the first colonial instance of representation by towns. The Watertown Protest had secured it a half dozen years before in Massachusetts; hence Connecticut, a dissenting fragment of the Bay State used a means to which her people were fairly well accustomed. The novelty of it lay in its unqualified acceptance by fixing it as a rigid institution in her written constitution.

This event of 1639, is isolated in the world's history of that epoch. It stands by itself as a golden achievement of a people thrust back by hardship into the pioneer conditions of a primeval ancestry; reverting to the ideas of their Teutonic forebears, they raised into world prominence that democratic government made familiar in German forests when the clang of spear and shield rang out the assent of a gathered community. Yet the formation of this first written constitution was not a reversion to a former type. It was another stride in the progress of that democratic spirit, which has always marked the Teutonic race, whether in gloomy German grove; in the shire-mote of Alfred, England's "morning star;" in the shout of barons at Runnymede when Magna Charta was wrested from groaning and cursing John Lackland; in England's model parliament at the end of the thirteenth century; in the uprising of Wat Tyler and of Jack Cade; in the hundred years' war when the sturdy yeoman with his long bow twanged at Crecy and at Poitiers, the death knell of the feudal knight; in the struggle of the seventeenth century in England.

But though its roots are grounded deep in the character of a people, the triumph of democracy in the Fundamental Orders was no less an isolated event. For what does 1639 mean in the world's history? Spain had already promenaded her weakness in the defeat of her so-called Invincible Armada. Italy was both the ambition and the grave of France and Germany. France was building that wonderful royal power, a centralization to concentrate in Louis XIV's masterful "I am the state." In France popular will was represented only in the States General that met in 1614 and then rested till one hundred and seventy-five years had rolled away. While common consent was regulating government in Connecticut, France was erecting a magnificent royal structure on a volcano of popular disapproval, that was to burst into destructive flame five generations later. Germany was determining to settle its religious question which Martin Luther had raised a century before, and not till ten years after the Fundamental Orders did the Peace of Westphalia produce a measure of toleration and give Germany a



breathing space, with time to recuperate from the horrors of a Thirty Years' War, a war which had pushed her generations behind in achievement. Germany had been a camping ground of nations for more than a score of years. That soldier of fortune, Wallenstein, had preyed on her. Four years before our ancestors had listened to Thomas Hooker and had voted for Connecticut's and the world's first constitution, Gustavus Adolphus had died at Lutzen and verily the "Snow King of the North" had melted on his southern journey. In the mother country, England, Charles I, aping his father, the first James, "the wisest fool in Christendom," was testing to the uttermost the divine right of kings to rule. Ten years after the Fundamental Orders, dynasties shuddered as Charles I's head rolled from the block and the experiment began under Cromwell, of the divine right of the people to rule. But both ideas were extreme. The Stuart Restoration followed in 1660 and the Merry Monarch who never said a foolish thing and never did a wise one, plunged England into twenty-five years of trouble. Spain, France, Germany, England make a sad background, but its melancholy brings out into glorious relief this deed of the Hartford pioneers.

This action of a few Connecticut pioneers has influenced our national government. There came a time when men were needed with just the training that Connecticut institutions gave. A National Convention had been called in order that some kind of organic law might be drafted. The pressure of events had gradually urged the colonists together until the need of union became apparent. This need had been felt before. As early as 1643 New England had her plan of confederacy. About a century later, Franklin proposed what was known as the Albany Plan of Union. The French and Indian war disclosed their separate weakness, a lesson well learned. Committees of correspondence had done their work. Patrick Henry's speech on the Parson's Cause had declared ideas common to many. But yet when Patrick Henry said later, "I am not a Virginian, I am an American," he was putting aside love for his own native state, and voicing national sentiment felt by few and absent from his own declining years. Even in the Federal Convention Gouverneur Morris found that the states had many representatives on the floor; few he feared were to be deemed the representatives of America. In fact the sentiment of particularism was much stronger than that of nationalism. Even the day before the important battle of Trenton a number of Washington's troops marched away because their time of service had expired. It was natural enough; that long narrow coast line hardly two hundred miles wide at its widest point, extending north-east and southwest along the Atlantic seaboard, with its defective means



of communication and the consequent unfamiliarity between sections was not conducive to a sentiment of union. In fact the reason for the calling of the convention of 1787 was commercial jealousy between states. Called to remedy trouble between states, and composed of men from widely different sections of the country, it is not strange that this convention was marked by discussion and indecision. It seemed impossible to come to a conclusion even upon the simplest question. On Thursday June 28, 1787, the venerable Dr. Benjamin Franklin rose feebly and said in part: "Mr. President, the small progress we have made, after four or five weeks of close attendance and continued reasoning with each other, is, methinks, a melancholy proof of the imperfection of the human understanding. Groping in the dark to find political truth and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not once thought of humbly applying to the Father of Lights to illuminate our understandings? I have lived a long time and the longer I live the more convincing proofs I see of this truth 'That God Governs in the affairs of Men.'"  
(*Eliot's Debates*, V. Supplement, Madison Papers, for reference here and later.) Therefore the good old diplomat moved that the clergy of the city be invited to open deliberations with prayer. Connecticut rose to the situation and the motion was seconded by Mr. Sherman, who together with Dr. Johnson and Oliver Ellsworth formed the Connecticut delegation. Was this motion carried unanimously and without discussion? Mr. Madison, in his notes on the Federal Convention, gives a totally different idea, for Alexander Hamilton and several others express their apprehension that such a motion might be misunderstood by those outside the convention hall, and instead of agreeing to this harmless proposition of Dr. Franklin's the convention adjourned for the day without taking action upon it. This is not an example of the irreligion of the period, nor of the backsliding of these particular men of the convention. But this little side glimpse does make us wonder how any motion could be passed and particularly, how the convention could settle that question, to which it gave the great part of its consideration, namely, the adjustment of differences between the large and small states. This was the rock on which the convention almost split. If there ever was any need for prayer, for calm deliberation, for cool judgment and sane decision, it was whenever the thought of rivalry between large and small states filled the minds of the delegates, and this it must be said, was during no small part of the meeting. It was on the 28th of June that Dr. Franklin's motion failed of passage. What conferences had the Connecticut delegates held, what midnight sessions? From



this time on, these three delegates worked together for common end—compromise between the large and small states.

It was tacitly agreed that Congress should be composed of two houses, but membership in these houses was a problem apparently capable of many different solutions. On Friday June 29th, the day following Dr. Franklin's salutary motion, Dr. Johnson of Connecticut opened the convention with a statement of the compromise that covered the situation and ended by saying, "In one branch the people ought to be represented, in the other the States." (*Eliot's Debates*, V, p. 255.) How simple a solution! Anyone could have said that. Why grant special praise to Connecticut or her institutions that brought up men with such an idea? Then forget that Alexander cut the Gordian Knot; it was so simple that anyone could have done it, a mere slash of a sword. Columbus stood the egg upright by lightly crushing one end. Solutions are always simple when you know how. The hardest thing to do is the simple right thing at the right time. And this was what Connecticut did. But she could not have suggested an easy road around an apparently insuperable obstacle, if she had not had behind her the Fundamental Orders and the training they gave in the compromise form of government. This is the importance of the eighth article of the Fundamental Orders. A people used to the double relation of people as a whole on the one hand, with towns as a community on the other, were trained rightly to suggest a compromise between the people of the nation on the one hand, and the states on the other. Thus the Federal idea, which in Connecticut was wisely mixed with the popular idea, was retained in the constitution. On this same day, Mr. Ellsworth of Connecticut moved that, "the rule of suffrage in the second branch be the same with that established by the articles of confederation" (*Eliot's Debates*, V, p. 260), which, interpreted, means that there be equal state representation in the senate. Was there objection to this plan or did this wonderful compromise settle all difficulties? Gunning Bedford, of Delaware, a small state then, as always, contended that there was no middle way between a perfect consolidation and a mere confederacy of states. In conclusion he says, "we have been told with a dictatorial air that this is the last moment for a fair trial in favor of a good government." It will be the last indeed, if the propositions reported from the committee go forth to the people. He was under no apprehension. The large states dare not dissolve the Confederation. If they do, the small ones will find some foreign ally, of more honor and good faith, who will take them by the hand and do them justice." But Ellsworth rises and pours oil on the troubled waters. Not only had divers kinds



of plans been proposed for membership and qualifications in the two houses, but finally, when the Connecticut idea obtained and the compromise bridge was built, Mr. Madison summed up the objections against the equality of votes in the senate, notwithstanding the proportional representation in the house of representatives. They are so purely theoretical and show so clearly the dangers imagined by these most astute men that I quote:

"I. The minority could negative the will of the majority of the people.

"II. They could extort measures by making them the consideration of their assent to other necessary measures.

"III. They could obtrude measures on the majority, by virtue of the peculiar powers which would be vested in the senate.

"IV. The evil instead of being cured by time, would increase with every new state that should be admitted, as they must all be admitted on the principle of equality.

"V. The perpetuity it would give to the preponderance of the northern against the southern scale was a serious consideration."

On the 16th of July, the famous compromise, the Connecticut Compromise now styled, born of the Connecticut idea, was passed. It has lately become the style to omit the qualification "Connecticut" from accounts of this compromise. Mr. McLaughlin, in his *Confederation and Constitution* does this, but includes the name in the index. I am not ready to abandon it. The name not only shows the origin in the early law of Connecticut, and in the practice of its later state constitution, but it raises a fitting memorial to the labors of Connecticut's trio in the Federal Convention. The records of the proceedings of this Convention are meagre enough, and we are largely dependent for our knowledge on the account of Mr. Madison, an opponent to the compromise, but even here the influence of the Connecticut delegation is most apparent.

Their work fairly shouts for recognition. Cleverly, tactfully, a speech here, a motion there, they opposed the two giants of the Convention, Madison and Wilson, against their opposition securing on motion by Mr. Sherman the reference of the whole matter to a grand committee. Neither of the two opponents was on this committee, which reported the compromise that was adopted. No chronicler states in so many words the influence of the Connecticut statesmen, but the policy adopted was their policy, fought for in the open and gained in clear parliamentary battle. The influence of an obscure continental geographer is considered to be decisive respecting the name of America, but the progressive



weight of a century and a half of state practice and of the state's delegates in the convention is calmly ignored to-day. The name of Connecticut should still be prefixed to the compromise.

In conclusion, a few facts in later American development will show how strikingly important was the adoption of a state's rights compromise, for even, after the adoption of the Constitution in 1789, the idea of particularism, of state against state, of section against section, as opposed to the more lofty idea of nationalism or union, gives proof of its root in American soil. Nullification was breathed in both north and south; in 1798 in the Virginia and Kentucky resolutions, in 1814 when the Hartford convention made itself ridiculous by objections that were, fortunately, too late to have any weight. The Webster-Hayne debate in 1830, opened on the question of land, but inevitably developed into a memorable discussion of states' rights. In fact it was a problem of such deadly importance, that no nullification, no debate, no threats of secession could settle it, nothing short of the sorrow and reality of civil war. But surely the compromise was a clear-sighted step in the right direction. The question is now so far a dead issue that election of state senators by the people has been suggested, is accomplished through primary laws, and has even been advocated as part of a political platform by one of the two great parties of the country. Notice that the main objection to such popular election is not that the states will lose representation; in fact, when such argument is presented, a complete historical preface is necessary in order that an audience may understand the argument.

We have seen the importance of the principles of the Fundamental Orders of Connecticut when applied to the solution of national difficulties. Naturally, one wonders what value there is in a constitution drawn up in a period of such stress and strain. It is hard for a contemporary to judge the comparative value of his own institutions. I shall not attempt to decide what the adoption of the constitution means to us now. That it lived during the first ten years is, to my mind, the greatest proof of its powerful vitality. That a document drawn up for a few people, is fitted for an immense people, seems strange, but it is proving itself yearly, at the same time showing the wisdom of those illustrious framers of the constitution.

The national troubles of to-day, are present, insistent, serious. But in the solution of all such problems, the element of time is all important. The Constitutional Convention of 1787, with its compromise constitution, placed the United States nearly one hundred years of time ahead of other nations. What this means to our generation may be adduced



from a slight consideration of the time element in countries other than our own. Among other nations the Spain of to-day is hardly a factor; her course has been downward from 1588 and before, till the decisive defeat of ten years ago. Turkey is still sick; 1856 and 1878, Crimea and Berlin have not been potent remedies. China is a bone of contention. Russia is big and spectacular, from the dress reforms of Peter the Great to the chimerical dream of universal rule by Christian pretensions, voiced in the Holy Alliance of 1815, a dream that found its awakening in the reactionary policy of that evil genius, Metternich; Russia is an overgrown boy, huge with pretensions, delighting in emancipation of serf and Red Cross reform, as well as in that other later dream of universal disarmament. But the boy grinds down Finland, justifies himself in it, and has only lately destroyed the censor's blue pencil. We gave up this censorship of the press shortly after our alien and sedition laws of 1798. Russia's progress is too jerky to arrive in time. Japan, slow but adaptive, will bear watching. Italy carries her future in her own hands, but it was not till 1870, when the French troops abandoned Rome, and the temporal sovereignty of the Pope, dating back as far as 754, was given up, that Italy could face the world with a united front. The reckless courage of a Garibaldi and the prudent diplomacy of a Cavour are fair to look upon, but 1870 is a far cry from 1789. And 1870 is almost the common continental starting point. Not till then did the blood and iron of Bismarck unite Germany under the headship of Prussia and give to the two hundred and more sovereign states, laden with the heavy legacy of the past, the coveted opportunity of a united Germany. Austria, thrust out of the union by the six weeks' defeat of 1866, has a vast task imposed on her by her composite, disjointed population and by the other half of the Austro-Hungarian Empire. 1870 also witnessed the third attempt at a republic in France within a century. Events of the last few years show us that her army is a menace to the institutions of France. Only lately is the church question arriving at a doubtful settlement. What of England? We have always been fighting England's battles. In spite of the Townshend Acts, the Quebec Act and the Repressive Acts, the colonies stood firmly for representation, and thus fought for what England's better judgment approved and approves to this day. England's political progress during the nineteenth century has been along the line of representation for the masses, and not till 1884, after previous partial successes, was the whole desire of her people gratified. When we fought the battles of the Revolution we were fighting battles for England's better judgment against a king and a majority that did not represent her. Future years



will reveal to us, who see dimly now, the paramount advantage of this start of a century in political practice. Do these facts become wearisome? Then why review them? Because I believe Dr. Benjamin Franklin was right when he said, "God rules in the affairs of men," and, further, that God's rule is not capricious. There is a line of progress discernible in every nation, and that line is constant. We began early with the Fundamental Orders of Connecticut and are still pushing on.

COMMODORE JOHN BARRY  
THE FATHER OF THE AMERICAN NAVY

BY JOHN G. COYLE, M. D.

AMONG the patriots who gave their valor, many of the best years of their lives, their fortunes and their hearts to the cause of liberty must be numbered John Barry, Irishman by birth, American by adoption, lover of liberty. In the character and achievements of Barry one finds the manly virtues predominant. A man who rose by merit alone from the position of cabin boy to commander, who entered the naval service without training in the art of war, yet distinguished himself on many seas, of rugged honesty, of charitable heart, of strong affections, of indomitable courage, a faithful husband, a devoted patriot, a true Catholic—all these was John Barry, of whose career every Catholic should be proud, every descendant of an Irishman glad to know, and to whose memory every American should be as grateful as to the other heroes of 1776.

John Barry was born about the year 1739 near Tacumshane, in Wexford, Ireland, and entered the merchant service at an early age. He served before the mast on many cruises, and while in his early twenties had risen to the rank of master mariner, or captain, by strict attention to his duties. The first record of him in this country was in the year 1762, when he was at Philadelphia from the West Indies. Thenceforth he made that city his home.

A few years later, in 1769, his charitable instincts and his knowledge of the hardships of the sea-faring life led him to join the Society for the Relief of Poor and Distressed Masters of Ships. He commanded many vessels, among them the *Black Prince*, owned by John Nixon,



the grandson of an Irishman from Barry's county. This same John Nixon was the first man to read to the assembled people of Philadelphia the Declaration of Independence, outside of Independence Hall, on July 8, 1776. The *Black Prince* afterward became the property of the Continental Congress and was renamed the *Alfred*, subsequently becoming the flag-ship of Esek Hopkins, the first commander-in-chief of the first fleet of the Revolutionary navy.

At the outbreak of the Revolution every instinct of Barry was aflame with loyalty to the cause of the colonies, and opportunity soon came to him to render valuable help. Congress, the then government of the country, realizing the necessity for a naval force which could not alone help to protect the American coast but could prey upon British shipping, purchased two vessels, named them the *Lexington* and the *Reprisal*, ordered them to be fitted out for the sea and appointed two captains to superintend their preparation and to command them when ready.

On December 7, 1775, the Marine Committee of the Continental Congress appointed Captain John Barry to the command of the *Lexington* and Captain Wickes to the command of the *Reprisal*. On the same day Paul Jones was appointed lieutenant to serve on the *Alfred*. Two weeks later Congress formally organized the new navy by appointing Esek Hopkins, of Rhode Island, commander-in-chief, and Dudley Saltonstall, Abraham Whittle and John Hopkins as captains, together with Barry and Wickes.

But John Barry's commission antedates these others by two weeks and was the first issued. Under Barry's energetic supervision the *Lexington* was ready for sea in a short time, and Captain Barry received letters of marque, ordered by Congress on March 23, 1776. On March 31st the *Lexington* left Cape May. On April 7, 1776, Captain Barry, in the brig *Lexington*, attacked and captured the British vessel, the *Edward*, after a battle lasting an hour and a half. He returned to Philadelphia on April 11 with his prize. Thus John Barry, Irishman and Catholic, was the first officer appointed to the command of the first vessel owned by the United Colonies in the Revolution, which vessel was named for the first battle of the Revolution, and in this vessel fought the first sea fight under the authority of Congress, capturing a naval prize for the navy of the United Colonies.

Among those captured by Barry in the *Edward* was Richard Dale, a Virginian, who had been taken by the British from a cruiser owned by Virginia and had been forced to serve in the engagement against the Americans under Barry. Now, recaptured by his own countrymen, he



became a midshipman under Barry, served with great distinction in the Revolution and subsequently rose to the rank of commodore.

Sea fights had occurred earlier than this of Barry's. The very first of all recorded in the Revolution was fought at Machias, Maine, on May 18, 1775, when the O'Brien brothers, led by the intrepid Jeremiah O'Brien, floated down the harbor of Machias on a calm Sunday morning, a hulk, apparently laden with nothing but hay. As the hay barge floated dangerously near the British man-of-war, which lay at anchor in the harbor, the lookout of the warship became alarmed and summoned help to push off the hulk.

But to the astonishment of the British sailors the lookout's cry was answered by a ringing cheer from the barge, and in an instant a band of sturdy Americans had swarmed upon the decks of the barge, clambered up the sides of the British vessel and in a brief, sharp fight had made prisoners of the British seamen and taken the warship as a prize.

Maine was then a part of Massachusetts, and the daring Jeremiah O'Brien was summoned to the Provincial Congress, sitting at Watertown, five miles from Boston, and not alone thanked for his valiant and striking achievement, but made a captain in the service of Massachusetts. He served during the Revolution with distinction. One of his brothers also became a captain.

Most of the States had navies of their own during the Revolution, and their vessels attacked British shipping whenever possible. John Barry fought the first sea battle, in the name and under the authority not of one state but of the Congress of the United Colonies—fought it and won it handsomely.

Many other captures were made by Barry in the brig *Lexington*. Congress, appreciating the work of Barry, appointed him to the command of a much larger vessel, the *Effingham*, carrying twenty-eight guns. This vessel was named in honor of Lord Effingham, a British peer, who resigned his commission in the army rather than fight against the Americans, whose cause his conscience told him to be just. For this manly and courageous declaration of his principles not alone did our Congress name the ship that Barry was to command after the spirited Englishman, but an approbation of his conduct came from an entirely unexpected source. The Merchants of Dublin, a society duly organized, passed resolutions of thanks to Lord Effingham on July 17, 1775, for "refusing to draw the sword which had been employed in honor of his country against the lives and liberties of the fellow subjects in America, and honestly and spiritedly resigning a



commission which he could no longer hold consistent with the principles of a true Englishman."

Barry commanded the *Effingham* for several months with distinction. As the winter came on the fortunes of the revolutionary forces were waning. Washington, beaten at Long Island, was forced to retreat to Fort Lee, thence steadily across New Jersey. The retreat became more and more disorderly. Stragglers arrived at Philadelphia, the seat of Congress, announcing that Washington was so hard pressed that defeat and capture were imminent. The loyal Pennsylvanians were aroused. Barry's ship, the *Effingham*, was locked in the ice of the Delaware river and he could do no naval work. But with characteristic energy he took up the question of the defense of Philadelphia and the relief of Washington. All Philadelphia felt that the steady march of the British toward the capital, driving the Americans before them, meant a determined attack on the city.

On December 2, 1776, the shops of Philadelphia were ordered closed. All the citizens were ordered to take every measure possible for defense. John Barry went up and down the streets of the city, visiting the citizens. Thomas FitzSimons, another Catholic, whose firm subscribed two thousand five hundred pounds to the American cause, assisted Barry, and each of them raised a company of volunteers. When Washington, leaving his army, came to Philadelphia to consult with Congress, he found the spirit of liberty as strong as ever, and, reinforced by the Pennsylvania volunteers, Washington recrossed the Delaware on that memorable Christmas of 1776, and, with Barry at his side, fell upon the surprised Hessians at Trenton and Princeton, winning those two signal victories and completely changing the tide of war at that time. Thus was Philadelphia saved from capture.

For some months Barry remained as aide-de-camp to Washington, winning the general's great esteem for his loyalty and courage. Then he returned to Philadelphia. Later, in 1777, a second attempt was made by the British to take the capital. Under Lord Howe a determined advance was made from the South, the Americans were badly beaten at Brandywine, Congress was forced to flee to Lancaster for safety, and the British entered the city in triumph. Washington and his army retreated to Valley Forge, where the darkest months of the Revolution were endured by the soldiers of freedom.

One of the first acts of the British in Philadelphia was to search out Barry's ship, the *Effingham*, which by order of Congress he had left in the Delaware river much against his will. The British discovered the location of the vessel and burned her, that John Barry might be



without a ship. It is said that a bribe of fifteen thousand guineas was offered Barry, together with the command of one of the finest ships in the English navy, if he would desert the American cause.

"Not for all the gold in England," was his indignant reply, "would I fire one shot against the emblem of liberty."

Without a ship, the daring heart of Barry longed to strike a blow at Britain. Learning from observation that all the British supplies came to Philadelphia by way of the Delaware river, he laid a bold scheme for a raid upon the supplies. With twenty-seven volunteers, in four rowboats, he set out, under cover of darkness, to steal past the city. Although every effort was made to insure silence, even to muffling the oarlocks, the vigilant sentries discovered the boats and challenged them, then firing upon them. Barry's men made no response, but doubled their efforts, and they reached Port Penn, below the city, in safety. Here they attacked, captured and burned two ships, the *Mermaid* and *Kitty*, seizing the supplies stored, and tried to escape in a third vessel, the *Alert*. But the *Alert* belied her name, for the entire fleet was aroused by the combat, and swifter vessels pursued Barry in the *Alert*.

With his crew, he abandoned the schooner and escaped, destroying much of the supplies, but taking as great a quantity as he and his men could carry. And these supplies, as well as those subsequently captured, in every instance at the risk of their lives, Barry and his men sent to Valley Forge, where the starving soldiers of Washington ate the food and warmed their shivering bodies with the blankets secured by the daring courage of John Barry. For these efforts Washington wrote commanding Barry.

In September, 1778, Barry was made captain of a new ship, the *Raleigh*. While cruising off the coast of Maine, the *Raleigh* was pursued by a vessel mounting three times as many guns. Barry gave battle for nine hours against great odds.

Think of this, those whose memory of naval battles is most vivid as to Santiago, in which battle all the work of real fighting and destruction occurred within two hours, the remaining hours being devoted to a chase in which the nearest American ship was from four to six miles of the enemy. For nine hours this duel continued, and then Barry, finding defeat or capture inevitable, beached his ship sooner than surrender, and with a portion of the crew escaped ashore, near the mouth of the Penobscot river.

The loss of his ship did not diminish his ardor for the cause. The State of Pennsylvania promptly fitted him out with a vessel, Congress being too poor at that time to replace the *Raleigh*. Sailing now under



the colors of the State of Pennsylvania in the brig *Delaware*, Barry captured a British sloop of war mounting 14 guns and manned by 90 men. His own vessel had but 10 guns and 60 men. Several other captures were made by Barry during the next two years.

In 1780, Congress gave him command of the *Alliance*, a fine, fast ship, named in honor of the treaty of alliance with France, which had been concluded in February, 1778. Under command of Barry, the *Alliance* sailed from Boston in 1780, carrying Colonel John Laurens, special commissioner of the United States to France. The other passengers, all of whom were going abroad on important business of state for the country, included Thomas Paine, Major Jacobs, and the Comte de Noailles, the brother-in-law of Lafayette. During the passage occurred the famous duel between Paine and De Noailles.

During the return voyage from France, the *Alliance* had many adventures. A mutiny occurred which was promptly suppressed by Barry. A few days later two brigs were captured, one of 36 guns and the other of 10 guns. On May 28, 1781, on this voyage, the *Alliance* fell in with two vessels, the *Atlanta*, a ship of war, and the *Trepassy*, a brig. Barry promptly engaged them. His force of men was greatly reduced, for three prizes previously captured had been manned with crews from his own complement; there were fifty men on the sick list, several of the mutineers were yet in irons and one hundred and ten prisoners were on board. Despite this handicap Captain Barry did not hesitate a moment. He called for the surrender of the *Atlanta*, but the calm reply of the gallant British commander, Captain Edwards, was that he would think about that after a trial.

During the engagement Barry was wounded in the shoulder and forced to leave the deck to be treated. The *Alliance* was sorely wounded by her two opponents, and the officer in command during Barry's disability believed that surrender was advisable to prevent annihilation. He went below decks to see Barry, whom he found with a gaping wound in the hands of the doctor.

"We are hard pressed, sir," said he. "Shall we strike our flag?"

Strike his flag?

Had Barry heard aright? Strike his flag? Through his heart surged the warm blood of a patriot, every red drop eager to leap forth in the cause of liberty. Across his brain came the flood of the yesteryears in his native land. The memories of the wrongs of America, the land of his adoption, and those of Ireland, the land of his birth, suffered at the hands of the same enemy, swept through his brain with cyclonic force.

"Strike my flag? Never!" he shouted, and snatching his coat to



cover his wound, bleeding John Barry bounded up the companion-way to the deck, where he lent the strength of his heroic presence to his men and urged them to such efforts that after four hours of fighting the two British vessels surrendered.

The gallant character of Barry is shown in his conduct towards the British commander, Captain Edwards, when the latter came to Barry's cabin to surrender his sword. Barry accepted it and then handing it again to Captain Edwards said:

"I return it to you, sir. You have merited it and your king ought to give you a better ship. Here is my cabin. Use it as your own."

In this battle, which was one of the most famous engagements of the Revolution, five men of Barry's were killed and twenty-three wounded.

The *Alliance* with her prizes arrived safely at Boston, June 6, 1781, and the value of Barry's capture was such that Congress was enabled to fit out a new ship of war, the *America*, from their proceeds.

When the terms for which the men had enlisted in the *Alliance* expired, every man jack gladly signed again to sail under Barry. As at all times during the Revolution it was most difficult to get men to man ships, and both Continental and State vessels were in the habit of forcibly impressing men, the voluntary offer of every member of Barry's crew to ship with him again is a testimony to his character of great worth.

The *Alliance*, under Captain Barry, carried to France the Marquis de Lafayette and several other French officers who returned to their country to endeavor to obtain greater help for the struggling colonists. This mission was successful, France fitting out a fleet and preparing thirty thousand men to assist the American cause.

After this voyage Barry, in the *Alliance*, pursued a uniformly successful course as a sea commander, capturing in five weeks no less than eight prizes. During the entire course of the Revolution, Barry captured more vessels, and through this means gave to the American cause more aid, moral and financial, than any other commander.

In 1783, while carrying from Havana a large amount of specie for Congress, he fought the last battle of the revolutionary war. Peace had been declared on land some time before, but an engagement occurred between the *Alliance* and the British ship *Sybille*, in which the latter was worsted.

After the war Barry resumed his employment of merchantman commander. The navy was dismantled. The commanders had no standing before the country, as had the soldiers of the army. The country struggled along for some years, every month discovering that the Articles



of Confederation, which had served well enough in time of war when all were united against a common foe, were not suitable for government in time of peace. At length, in 1787, a convention was called for the purpose of changing the form of government or devising a new method of government. Most of the States were represented. The result of this was the adoption by the convention of the present constitution of the United States.

When Pennsylvania's delegates to the constitutional convention reported to the Pennsylvania assembly and senate, some of those opposed to a change in the unsatisfactory condition of things attempted to defer action by the Pennsylvania legislature upon this most important subject. A minority of nineteen attempted to prevent business by absenting themselves and preventing a quorum.

Public sentiment was strongly against the action of the minority, and their attempt was cut short by the determined action of John Barry, now a private citizen, who, with a posse, seized forcibly James McCalmont and Jacob Miley, two members of the assembly, and brought them to the session of the legislature, where, unwilling auditors, they made a quorum which immediately voted to fix a time for action upon the proposed constitution of the United States. Thus John Barry, by determined action, forced Pennsylvania into line and helped to the adoption by his State of the present constitution.

McCalmont attempted to have Barry prosecuted, and on his evidence, not denied by Barry, the State went through the form of beginning action against the latter. But like many other actions, strictly legal, but opposed to common weal, it died a natural death.

Captain Barry made several trips to China in the merchant service after this, and in 1790 was elected a member of the Society of Cincinnati.

During the latter part of Washington's administration the repeated seizures by French vessels of our seaman and ships had strained the relations between the two countries to the danger point. At length the Government awoke to the helpless condition of the country. The depredations of the French were accomplished by naval forces entirely. Our own country had absolutely no navy and was powerless against French aggressions. Finally, Congress authorized the building of three frigates and three smaller vessels of war. This was done in March, 1794, and in June six captains were appointed. The first appointed, outranking all others, was John Barry, who by this act became the senior officer of the infant navy. Each of the three captains of the frigates superintended the building of his vessel. These three frigates are famous in our history. The first was the *United States*, Barry's vessel; the second



the *Constitution*, familiarly called *Old Ironsides*, and immortalized by Holmes; the third was the *Constellation*.

Washington issued the first commission, creating the first officer in the Navy of the United States of America in John Barry on February 22 (the anniversary of Washington's birth), 1797.

Thus in a double sense is John Barry the father of the American Navy. As first commander of the first revolutionary ship upon the seas and bearing the first captain's commission issued in the name of the Continental Congress, he was the first officer of the Revolution to fight upon sea. And now as first captain and ranking officer commanding the first vessels owned by the United States of America, he became the naval progenitor of the long line of distinguished naval heroes, extending from Barry to Dewey and Schley.

Among those commissioned to serve under Barry was Stephen Decatur, whose thrilling exploits in the war with Algiers and in the war with Great Britain in 1812 have won him deathless fame; and another was Lieutenant Charles Stewart, afterward commodore in our navy and the grandfather of Charles Stewart Parnell.

The United States was now at war with its old ally, France. Adams was President. Washington was appointed lieutenant-general and commander-in-chief of the United States forces. The treaty between the United States and France was abrogated in July, 1798. Barry was soon appointed commodore of a fleet of six vessels and sent to harass French cruisers in the West Indies.

The wooden walls of America became the pride of the country. At dinners and gatherings everywhere toasts and speeches were made in honor of Commodore Jack Barry and the navy. The knowledge that men of Barry's stamp were in command of equipped ships of war upon the seas made the entire country easier. The Department of the Navy was created, with Benjamin Stoddert as first Secretary. Barry returned from the West Indies with two prizes.

Congress began to comprehend that naval defense was the true method of making friends abroad by the powerful art of might. In 1799 the sum of four million five hundred and ninety-four thousand dollars was appropriated for the construction of twelve more vessels. The strength and size of the three pioneer frigates made French vessels fear them and far more chasing was done by the American commanders than fighting.

An enemy who always runs is as good as whipped, and it soon became Commodore Barry's pleasant duty to take to France in his famous vessel, the *United States*, the Envoy, Chief Justice Ellsworth, ex-



Governor Davis, of North Carolina, and W. V. Murray, Minister to The Hague, who went to prepare the terms of peace between the United States and France. Peace was proclaimed in September, 1800, and the hostilities ceased.

During the war the ships under Barry's command had taken seventeen prizes and made the American navy a thing of reality. The spirit of the men had been raised, and the United States had been transformed from a country without a defense of its coasts into a nation to be reckoned with on sea as well as on land.

When Jefferson came into power retrenchment was the order of the day and the navy was reduced to thirteen vessels, several of the commanders being discharged. Among those retained was Commodore Barry.

Barry died in September, 1803, and was buried in the churchyard of the Parish of St. Mary's Catholic Church, on South Fourth Street, near Locust Street, Philadelphia, where his bones still lie. Beside him was buried his wife Sarah, at her death in 1831.

During his many cruises at sea, and despite the temptations of the sailor life, John Barry remained a stanch and faithful Catholic.

The epitaph for Barry's tomb was written by the famous patriot physician Dr. Benjamin Rush. Dying, Barry was as charitable as in life. He bequeathed freedom to his slaves and an annuity of one hundred dollars to the poor school of St. Mary's Church.

On July 4, 1876, the Catholic Total Abstinence Union of America dedicated a statue of Commodore John Barry, which stands in Fairmont Park, Philadelphia. In 1895 the Hibernian Society of Philadelphia presented a portrait of Barry to the city. The gift was accepted by the mayor and hangs in Independence Hall in that city.

After years of effort this national hero is to be commemorated by a statue to be erected by our country. Congress passed a bill for the erection of a monument at a previous session, but failed to provide the necessary appropriation. Hence no work was done, owing to lack of funds. Congressman M. E. Driscoll, of Syracuse, was a leader in the movement, and our New York City Congressmen, especially Joseph A. Goulden, of the Bronx, and James J. Fitzgerald, of Brooklyn, gave much assistance.

Representative William S. McNary, of Massachusetts, introduced a bill providing for the erection of the monument at the present session and the bill has become a law. Within a few years the figure of the gallant Irishman, who gave his services to the American cause without salary, will adorn the national capital.



On March 17, 1907, a statue of Barry was dedicated by the Friendly Sons of St. Patrick of Philadelphia, with Rear-Admiral Melville D. Stuart, U. S. N., orator of the day. The statue stands in Independence Square.

The recent removal of the remains of Paul Jones to this country led to some claim being made for him as the "father of the navy." The facts are that Jones was but a lieutenant when Barry was first captain; that Jones was not yet at sea on any vessel when Barry had made the first capture under the authority of Congress; that Jones was yet but a subaltern when John Barry was commanding a fleet of vessels. Finally, be it remembered, that Paul Jones left America because there was no more fighting to be done here and served for the Russian government, which then controlled the lives and liberties, bodies and earnings of eight million serfs, and when there was no more fighting to be done then he went to France. Jones' whole career showed that he cared for glory, the lust of battle and the honors of command rather than any principle for which to wage war.

But when the fighting for his adopted country had ended, John Barry resumed the peaceful pursuits of a citizen, and as a citizen helped to bring about our present constitution. He fought when fighting was to be done for a country and a cause, and never for the sheer love of fighting or for glory only. He died with the rites of his church, in the arms of his wife, in the country of his adoption. Paul Jones died in France while still pursuing honor and glory.

The biographer of John Barry, for whose painstaking researches every student of American history is grateful, whose findings of the papers, letters and records of the revolutionary times lead to the authoritative statements of dates made in this article, is the venerable Martin I. J. Griffin, of Philadelphia, editor of the *American Catholic Historical Researches*.

John Barry was strong, brave and true. Faithful to country, faithful to church and faithful to every domestic obligation, this noble officer and patriot, whose career is so linked with our history as a country, must be honored while men revere courage, fidelity, patriotism and conscience. These virtues he had in distinguished measure, and let every Catholic heart take full meed of pride in the name and fame of that true patriot and Catholic, Commodore John Barry.



## DESCENDANTS OF JOHN BENJAMIN (1598-1645)

*Of Watertown, Massachusetts, and of Richard Benjamin (16 -1681) of Watertown, and Southold, Long Island, to the Fifth Generation*

COMPILED BY DR. WILLIAM VIRGIL WILSON OF WEST HAVEN,  
CONNECTICUT, AND ROBERT ATWATER SMITH, CLERK  
WAR DEPARTMENT, WASHINGTON, D. C.

A CONSIDERABLE portion of the descendants of John Benjamin of Watertown, Mass., in the male lines after the fourth generation, has been collected with a view of issuing a family genealogy in the future. It is thought that this publication of the first four generations of all descendants will be seen by many of the descendants of the present eighth, ninth and tenth generations, who with some study and research can make a connection with the fourth generation as given in this article.

In regard to the Long Island Benjamin family, there is still a great deal wanting in the first four generations, and information concerning these families is very much desired. The compiler has copied from the United States Census Report of New York State in 1790, all names of Benjamins recorded in that manuscript copy; probably the larger portion of them belong to the Richard Benjamin line, and are of the sixth and seventh generations.

The system of numbering is that used in the Tuttle Family Genealogy published years ago, and was originated by the late Rev. John Todd (18 -1907) of New Haven, Conn., and Riverside, Cal. It is the only system of numbering in which corrections will not upset the whole series of the numbers, as would be the case if the figures were used in numerical order. A comma inserted between the figures indicates a female who was married and consequently her name changed; an underscore adds ten to the number, thus saving the necessity of using two figures when the children exceed nine in number.

1 JOHN<sup>1</sup> BENJAMIN [born about , 1598 (?); died June 14, 1645]: came from , England, with his wife Abigail Eddy (born Oct., 1601, at Cranbrook, Eng.; died May 20, 1687), daughter of Rev. William

NOTE.—These records are printed in this somewhat unusual manner, in the hope that anyone who can supply missing dates will communicate them to Mr. Smith.—Editor.



Eddy (15 -16 ), his brother (?) Richard Benjamin (born , 16 ; died , 168 ) and possibly a brother Caleb (16 -16 ), also with sister Abigail (16 -16 ), living in May, 1686 and sister Mrs. Priscilla (Benjamin) Tutsen. He came in the ship *Lion* of Bristol, Capt. Pierce, landed in Boston, Sept. 16, 1632. With him came his four eldest children, John, Abigail, Samuel and Mary.

- 11 John,<sup>2</sup> born , 1620; died Dec. 22, 1706; married , 164 , Lydia Allen.
- 12 Abigail,<sup>2</sup> born , 1624; died , 1704; married (1st) 164 , Joshua Stubbs; (2d) 165 , John Woodward.
- 13 Samuel,<sup>2</sup> born , 1628; died , 1670; married , 16 , Mary .
- 14 Mary,<sup>2</sup> born , 1630; died Apr. 10, 1646.
- 15 , born , 162 ; died .
- 16 Joseph,<sup>2</sup> born Sept. 16, 1633; died 1704; married (1st), June 10, 1661, Jemima Lumbard, or Lambert; (2d) , 1668, Sarah Clark.
- 17 Caleb,<sup>2</sup> born , 16 ; died May 2, 1684; married , 16 , Mary Hale.
- 18 Abel,<sup>2</sup> born , 16 ; died , 1684; married Nov. 6, 1671, Amithy Merrick.
- 19 Joshua,<sup>2</sup> born , 1642; died May , 1684; married , 16 , Thankful . No children.

#### BRANCH OF JOHN BENJAMIN

11 JOHN<sup>2</sup> BENJAMIN (1620-1706), son of John<sup>1</sup> Benjamin (1598-1645) and Abigail Eddy (1601-1687), lived and died in Watertown, Mass. He married , 164 , Lydia Allen (born , 16 ; died , 1709), daughter of William (?) Allen (16 -1675) and (16 -16 ), of Boston.

- 11,1 John,<sup>3</sup> born Sept. 10, 1651; died Nov. 18, 1708; married , 16 , Mehitable .
- 11,2 Lydia,<sup>3</sup> born Apr. 3, 1653; died , 1 ; married , 16 , Thomas Batt or Ball.
- 11,3 Abigail,<sup>3</sup> born July 14, 1655; died , 1 ; married .
- 11,4 Mary,<sup>3</sup> born Aug. 8, 1658; died , 1 .
- 11,5 Daniel,<sup>3</sup> born Sept. 12, 1660; died Sept. 13, 1719; married .
- 11,6 Ann,<sup>3</sup> born Aug. 4, 1662; died , 1 .
- 11,7 Sarah,<sup>3</sup> born , 1663 (?); died Oct. 20, 1745; married Mar. 30, 1687, William Hagar, Jr.
- 11,8
- 11,9 Abel,<sup>3</sup> born May 20, 1668; died Mar. 4, 1750; married , 16 Abigail .



111 JOHN<sup>3</sup> BENJAMIN (1651–1708), son of John Benjamin (1620–1706) and Lydia Allen (16 –16 ), lived in Boston and Watertown. He married , 167 , Mehitable (born , 165 , died , 17 ), daughter of .

- 1111 John,<sup>4</sup> born Sept. 4, 1679; died , 1 ; married .  
 111,2 Sarah,<sup>4</sup> born May 8, 168 ; died , 17 .  
 111,3 Lydia,<sup>4</sup> born Sept. 10, 169 ; died , 17 .  
 1114 John,<sup>4</sup> born Apr. 15, 1699; died , 17 .

11,2 LYDIA<sup>3</sup> BENJAMIN (1653–16 ), daughter of John Benjamin (1620–1706) and Lydia Allen (16 –16 ), lived in . She married , 16 , Thomas Batt or Ball (born , 16 ; died , 16 ), son of .

- 11,21 Elizabeth<sup>4</sup> Ball, born , 16 ; died , 1692; unmarried.  
 11,3 ABIGAIL<sup>3</sup> BENJAMIN (1655–1 ).  
 11,4 MARY<sup>3</sup> BENJAMIN (1658–1 ).

115 DANIEL<sup>3</sup> BENJAMIN (1660–1719), son of John Benjamin (1620–1706), lived and died in . He married Mar. 25, 1687, Elizabeth Brown (born , 16 ; died Aug. 8, 1740), daughter of Brown (16 –16 ) and .

Daniel Benjamin kept an inn in the town of from 1694 to 1699.

- 1151 Daniel,<sup>4</sup> born Jan. 15, 1687–8; died , 1688.  
 1152 Daniel,<sup>4</sup> born Dec. 27, 1688; died Sept. 16, 1768; married Nov. 23, 1710, Mary Bond (1689–1748). He had 8 children.  
 1153 John,<sup>4</sup> born Nov. 23, 1690; died , 169 ; died young.  
 1154 Jonathan,<sup>4</sup> born , 169 ; died Aug. 28, 1742; married (1st) Dec. 23, 1715, Arabella Eve (169 –1733); (2d) May 7, 1734, Mrs. Hannah ( ) Bond. He had 10 children.  
 1155 Samuel,<sup>4</sup> born , 1695–6; died , 17 ; married , 17 , Mary Hammond (17 –1748).  
 115,6 Elizabeth,<sup>4</sup> born Mar. 22, 1697–8; died , 17, ; married Aug. 20, 1718, William Bond.  
 115,7 Lydia,<sup>4</sup> born Sept. 8, 1699; died , 17 .  
 115,8 Patience,<sup>4</sup> born Oct. 17, 1701; died , 17 ; married Mar. 24, 1719–20, David Sanger.  
 115,9 Mary,<sup>4</sup> born Sept. 21, 1705; died , 17 ; married June 3, 1725, John Ball.  
 1150 John<sup>4</sup> born Aug. 4, 1709; died Dec. , 1729; unmarried.



11,6 ANN<sup>3</sup> BENJAMIN (1662-1 ).

11,7 SARAH<sup>3</sup> BENJAMIN (1663-1745), daughter of John Benjamin (1620-1706) and Lydia Allen (16 -16 ), lived in Watertown. She married, Mar. 30, 1687, William Hagar, Jr. (born Feb. 12, 1658-9; died May 8, 1731), son of William Hagar (16 -1674) and Mary Bemis (16 -1695) of Watertown.

- 11,71 William,<sup>4</sup> Hagar, born , 168 ; died , 17 ; married .
- 11,7,2 Sarah<sup>4</sup> Hagar, born , 169 ; died , 1 .
- 11,7,3 Mary<sup>4</sup> Hagar, born , 169 ; died , 1 ; died young.
- 11,74 John<sup>4</sup> Hagar, born Apr. 29, 1697; died , 1 .
- 11,75 Ebenezer<sup>4</sup> Hagar, born Aug. 13, 1698; died , 17 ; married Feb. 23, 1725, Lydia Barnard.
- 11,76 Joseph<sup>4</sup> Hagar, born Jan. 1, 1702; died , 17 ; married , 1719, Grace Bigelow. He had 1 or more children.
- 11,7,7 Mehitable<sup>4</sup> Hagar, born May 7, 1704; died , 17 ; married Feb. , 1726-7, Joseph Traverse.
- 11,7,8 Mary<sup>4</sup> Hagar, born , 1707; died , 17 .

118 ABEL<sup>3</sup> BENJAMIN (1668-1756), son of John Benjamin (1620-1706), lived in . He married , 169 , Abigail (born 16 ; died Mar. 30, 1755), daughter of .

- 1181 Abel,<sup>4</sup> born , 1695; died , 1697.
- 1182 Jonathan,<sup>4</sup> born Feb. 18, 1697; died , 17 ; married Feb. 1, 1719-20, Susannah Norcross (16 -1735). He had 4 or more children.
- 118,3 Abigail,<sup>4</sup> born Sept. 7, 1699; died , 1 .
- 118,4 Susannah,<sup>4</sup> born , 17 ; died , 17 .
- 1185 Caleb,<sup>4</sup> born Jan. 28, 1702; died , 17 ; married Aug. 16, 1726, Abigail Livermore (1706-1786). He had 7 or more children.
- 118,6 Ann,<sup>4</sup> born Jan. 21, 1703-4; died , 17 ; married Mar. 5, 1723-4, Nathaniel Bourd (16 -17 ). She had 6 or more children.
- 1187 Abel,<sup>4</sup> born Mar. 31, 1706; died , 1729; unmarried.
- 118,8 Rebecca, born June 11, 1708; died , 17 ; married Jan. 29, 1724, Edward Livermore (17 -17 ).
- 1180 Elizabeth,<sup>4</sup> born July 3, 1710; died , 1710.
- 118,0 Elizabeth,<sup>4</sup> born July 3, 1711; died , 17 ; married Aug. 12, 1735, Samuel Mansfield (17 -17 ). She had 9 children.
- 118,1 Mary,<sup>4</sup> born Aug. 8, 1714; died , 17 ; married , 1738, Nathan Munroe (17 -17 ).



BRANCH OF MRS. ABIGAIL (BENJAMIN) STUBBS (1624-1704) AFTERWARD  
WOODWARD

1,2 ABIGAIL<sup>2</sup> BENJAMIN (1624-1704), daughter of John Benjamin [1598(?) - 1645] and Abigail Eddy (1601-1687), lived in Watertown and Sudbury. She married , 1641, Joshua Stubbs (born , 16 ; died , 1654), son of Stubbs (16 - 16 ) and . She married , 165 , as his 2d wife, John Woodward (born , 1621; died Feb. 17, 1695-6), son of Richard Woodward (1599-1664-5) and Rose (1584-1662), of Ipswich, England, and Watertown.

- 1,2,1 Samuel<sup>3</sup> Stubbs, born Aug. 5, 1642; died , 17 ; married .  
 1,2,2 Mary<sup>3</sup> Stubbs, born , 164 ; died , 1 ; married Mar. 24, 1674-5, John Train.  
 1,2,3 Elizabeth<sup>3</sup> Stubbs, born , 164 ; died , 1691; married (1st) Abt. , 1674, Jonathan Stimson; (2d) Mar. 12, 1700-1, Richard Burns of Marlboro.

(By second husband:)

- 1,2,4 Abigail<sup>3</sup> Woodward, born , 165 ; died Apr. 13, 1683; married Jan. 13, 1681-2, Jeremiah Morse.  
 1,2,5 Rose<sup>3</sup> Woodward, born Aug. 18, 1659; died , 1694; married Aug. 10, 1686, Richard Norcross.  
 1,2,6 John<sup>3</sup> Woodward, born Dec. 13, 1661; died Dec. 26, 1736; married , 1692, Susannah Grout.

1,2,1 SAMUEL<sup>3</sup> STUBBS (1642-1 ), son of Abigail<sup>2</sup> Benjamin (1624-1704) and Joshua Stubbs (16 -1654), lived in .

1,2,2 MARY<sup>3</sup> STUBBS (164 -17 ), daughter of Abigail<sup>2</sup> Benjamin (1624-1704) and Joshua Stubbs (16 -1654), lived in Watertown. She married Mar. 4, 1674-5, John Train (born May or Sept. 25, 1651; died , 1718), son of John Train (16 -1681) and Margaret (16 -1660) of Watertown.

- 1,2,2,1 John<sup>4</sup> Train, born Dec. , 1675; died , 167 ; died young.  
 1,2,2,2 Abigail<sup>4</sup> Train, born June 3, 1677; died , 1 ; married .  
 1,2,2,3 Elizabeth<sup>4</sup> Train, born Jan. 6, 1680; died , 1 .  
 1,2,2,4 John<sup>4</sup> Train, born Oct. 31, 1682; died , 1 .  
 1,2,2,5 Margaret<sup>4</sup> Train, born Aug. 18, 1685; died , 1 ; married .  
 1,2,2,6 Thomas<sup>4</sup> Train, born May 20, 1688; died , 1 .  
 1,2,2,7 Rebecca<sup>4</sup> Train, born , 16 ; died , 1 .



1,2,3 ELIZABETH<sup>3</sup> STUBBS (164-17 ), daughter of Abigail<sup>2</sup> Benjamin (1624-1704) and Joshua Stubbs (16 -1654), lived in Watertown. She married , 1675, Jonathan Stimson (born , 164 ; died Dec. 22, 1692), son of Stimson (16 -16 ) and . She married Mar. 12, 1700-1, Richard Burns (born , 16 ; died , 17 ), of Marlboro, son of .

1,2,31 James<sup>4</sup> Stimson, born , 167 ; died , 1 ; married .  
 1,2,32 Jonathan<sup>4</sup> Stimson, born Aug. 8, 1675; died , 1 .  
 1,2,3,3 Abigail<sup>4</sup> Stimson, born , 1677; died , 1 .  
 1,2,3,4 Mary<sup>4</sup> Stimson, born , 1679; died , 1 .  
 1,2,3,5 Elizabeth<sup>4</sup> Stimson, born Jan. 31, 1681; died , 1 .  
 1,2,36 Samuel<sup>4</sup> Stimson, born Feb. 15, 1683; died , 1 .  
 1,2,3,7 Rebecca<sup>4</sup> born Nov. 7, 1686; died , 1 .  
 1,2,38 Joseph<sup>4</sup> Stimson, born May 21, 1688; died , 1 .  
 1,2,39 Benjamin<sup>4</sup> Stimson, born Apr. 24, 1690; died , 1 .

1,2,4 ABIGAIL<sup>3</sup> WOODWARD (165-1683), daughter of Mrs. Abigail<sup>2</sup> (Benjamin) Stubbs (1624-1704) and John Woodward (1621-1696), lived in Sudbury. She married Jan. 13, 1681-2, Jeremiah Morse (born , 1645; died , 17 ), son of Joseph Morse (1610-1691) and Esther Pierce (16 -16 ), of .

1,2,41 John<sup>4</sup> Morse, born Mar. 28, 1683; died Apr. , 1683.

1,2,5 ROSE<sup>3</sup> WOODWARD (1659-1694), daughter of Mrs. Abigail<sup>2</sup> (Benjamin) Stubbs (1624-1704) and John Woodward (1621-1696), lived in . She married August 10, 1686, Richard Norcross (1660-17 ), son of Richard Norcross (1621-1709) and Mary Brooks (16-1672), of Watertown. He was a schoolmaster, like his father, and like him lived to an extreme old age.

1,2,51 Richard<sup>4</sup> Norcross, born Dec. 30, 1684; died , 17 ; married .  
 1,2,52 Samuel<sup>4</sup> Norcross, born Oct. 14, 1688; died , 17 ; married .  
 1,2,5,3 Abigail<sup>4</sup> Norcross, born July 14, 1692; died , 17 .

1,2,6 JOHN<sup>3</sup> WOODWARD (1661-1736), son of Mrs. Abigail<sup>2</sup> (Benjamin) Stubbs (1624-1704) and John Woodward (1621-1696), lived in Sudbury. He married Aug. 10 (?), 1692, Susannah Grout (born Sept. 22, 1664; died Apr. 21, 1727), daughter of Dr. John Grout (1615-1697) and Mrs. Sarah (Busby) Cakebread (16 -1699), of Sudbury.

1,2,61 John<sup>4</sup> Woodward, born Apr. 17, 1693; died , 17 ; mar-



- ried Aug. 1, 1721, Saphira Moore (1701-1739). He had 9 children.
- 1,2,62 Daniel<sup>4</sup> Woodward, born Apr. 22, 1695; died , 1766; married Aug. 30, 1716, Sarah Goodenow (1696-1758). He had 5 or more children.
- 1,2,6,3 Susannah<sup>4</sup> Woodward, born , 169 ; died , 17 ; married Mar. 14, 1616-7, James Haynes (16 -17 ). She had one or more children.
- 1,2,6,4 Uriah<sup>4</sup> Woodward, born Aug. 18, 1701; died May 10, 1703.

(To Be Concluded in March Issue.)

## REVIEWS OF RECENT BOOKS

**A MEMORIAL OF THE TOWN OF HAMPTON, NEW HAMPSHIRE. HISTORIC AND GENEALOGIC SKETCHES. PROCEEDINGS OF THE CENTENNIAL CELEBRATION, JULY 4, 1849. PROCEEDINGS OF THE 150TH ANNIVERSARY OF THE TOWN'S INCORPORATION, JULY 4, 1899.** Compiled by Harriette Eliza Noyes, Boston, Mass. George B. Reed, 4 Park Street, 1899. Cloth, Svo. Illustrated.

This town was made up of segments, one from Haverhill and the other from Amesbury, Mass., the state line, run in 1741, cutting this part off from these towns and throwing the town into New Hampshire. The charter, signed by Governor Benning Wentworth, was dated 19 January, 1749. The first meetinghouse was raised and covered in 1748. One of the ministers of the parish, the Reverend John Kelly, outlived every individual who was a member of his church at the time he became connected with it. The town was named by Governor Wentworth for Hampton, England. The descriptions and illustrations of the old homes of Hampton are most pleasing. The genealogical records of the families of the town occupy a good part of the volume and are unusually well written and appear to have been most carefully compiled. The data contained in this volume must be of immense value to any engaged in tracing families in this region.

**WILLIAMSBURG, THE OLD COLONIAL CAPITOL.** By Lyon Gardiner Tyler, LL.D., President of the College of William and Mary. Richmond, Whittet and Shepperson, Publishers and Printers. Cloth, Svo. Illustrated with maps, portraits and views.

Ancient Williamsburg has a still more ancient name, that of the "Middle Plantation," suggestive of its relation to the other early settlements in the vicinity. Its history in colonial days is essentially the history of the government of Virginia, and a roll-call of its citizens and the members of the Assembly which met within its borders, to say nothing of the presidents, professors and students of the college, would include the best blood of the State. Within its boundaries, as residents or visitors, might have been seen the finest American types of the early days of the country. Bruton church, its building finished in 1715 and still standing, the successor of an older house of worship, had strong men in its pulpit and men high in the affairs of state and country in its pews. In its churchyard sleep, among many persons of reputation in the olden day, two governors, three secretaries of the State and five presidents of the college. No story of Williamsburg can be told that does not include that of the college of William and Mary, which is so closely interwoven with the beginnings of our history. Thomas Jefferson, James Monroe, Chief Justice John Marshall, Edmund Randolph, John Tyler, Senior, who became one of the Chancellors and was governor of the State, John Tyler, Junior, afterwards President of the United States, and General Winfield Scott, were students. George Washington was one of the Chancellors. The fascinating story of the happenings in this distinguished colonial center has been



lucidly and frankly set forth by the author, with a style that gives pleasure on every page. Himself a product of the richest life of old Virginia, it follows that if few colonial towns acquired greater distinction than Williamsburg, none have been favored with a more sympathetic, cultivated and satisfactory historian.

**THE GENEALOGY OF THE DESCENDANTS OF LAWRENCE AND MARY ANTISELL OF NORWICH AND WILLINGTON, CONN., INCLUDING SOME RECORDS OF CHRISTOPHER ANTISELL OF SRADUFF, BIRR (KINGS COUNTY), IRELAND.** By Mary Elizabeth Tisdel Wyman, Painesville, Ohio, 1908. Cloth, Svo. Illustrated. Price \$5.00.

The skill and patience of the genealogist of a family whose surname is spelled in a variety of ways, must often be severely taxed. The name "Antisell" is supposed to be a corruption of "Entwistle." The numerous forms under which this name appears in records has doubtless given the author many a weary journey around the genealogical field. Lawrence Antisell came to America about the year 1700, when a lad of ten or twelve years of age. Tradition says he was one of three schoolboys in England, who embarked for fun and to avoid going to school on a sailing vessel, without the knowledge of their families. They expected to return after a time, but the slow sailing and the numerous countries visited, stretched the time out to two or three years before they reached America. Letters to the people at home did not bring any response. One of these boys was the founder of the Antisell family in America. In 1731 he was a citizen of Norwich, Conn., where he married Mary Armstrong in that year. He is supposed to have been a sea-captain. He bought land of Hopestill Tyler of Preston, Conn., in 1752, in Willington, and a facsimile of the deed with the signatures is shown. The work covers seven generations in America, and the line of Christopher Antisell, who went to Ireland with his son Thomas. His English home was Enswell, Lancashire, and he went first to Killowning, near Nenagh, county Tipperary. Later he went to Sraduff, Birr, Kings county. This last home consisted of four hundred acres of land, some of it beautifully wooded, on which the family still resides. Some of the portraits in this genealogy draw the attention again and again, as being such fine types. Especially noticeable is the family group of the author's children.

**GENEALOGICAL RESEARCH IN ENGLAND, SCOTLAND AND IRELAND.** By J. Henry Lea. Boston, Mass. Printed for the author; London, Mitchell, Hughes & Clark. Limp cloth, 16mo. Price \$1.50 Net.

This is a handbook which contains the results of twenty years' experience in genealogical research in Great Britain. It is intended as a guide to the beginner in research in the foreign field. The probate jurisdiction of English counties is first given, consisting of the names of the counties and courts, the location and earliest dates. Next, comes the index of will registers in the Prerogative Court of Canterbury, and this is given first chronologically and then alphabetically. The index of will registers in the Consistory and Commissary Courts of London follow, and are succeeded by the list of marriage licenses, and chancery proceedings; followed by the Heralds' visitations in England, Ireland and Wales. The notes in connection with these indexes are full of valuable suggestions, and would greatly assist the beginner. Scotland and Ireland are carefully indexed in relation to early and general records, and the book closes with the tables of the probate and diocesan registries in England.

**ABSTRACTS OF WILLS IN THE PREROGATIVE COURT OF CANTERBURY, AT SOMERSET HOUSE, LONDON, ENG. REGISTER *Soame*, 1620.** Edited by J. Henry Lea. Published by the New England Historic-Genealogical Society, Boston, Mass., 1904.

The Prerogative Court of Canterbury has the most wonderful collection of testamentary evidences in the world, and is proving a mine of wealth for research. This large volume has been arranged on a new method, the author's plan being "to take everything for a given period not leaving even a straw in the gleaning field to perplex or delay." The advantages of this plan, over the older methods in use, are obvious after a little study. This book is the first of an intended series, and is the Register "*Soame*," 1620. The second work is to be "*Dale*," 1631. Many references to well-known New England families are here found, and some perplexities in research have been cleared up. The work is copiously indexed, under the names of persons and places, and last of all a miscellaneous index has been furnished.



**JOHN HARVARD'S LIFE IN AMERICA, OR SOCIAL AND POLITICAL LIFE IN NEW ENGLAND IN 1637-1638.** By Andrew McFarland Davis, reprinted from the publications of The Colonial Society of Massachusetts, Vol. XII. Cambridge, John Wilson & Son, University Press, 1908. Paper covers, Svo, 45 pp.

This little pamphlet contains more valuable information than its slight form would indicate. It is a very thorough and scholarly arrangement of all of the facts and the inferences which might be drawn from them, bearing on John Harvard himself and on the conditions of men and things in New England in 1637 and 1638. There is only a little discovered contemporaneous data on John Harvard, but all there is seems to have been gathered together and interestingly stated. As to his personality, the author states: "These contemporary descriptions of Harvard and of his preachings when collated, tend greatly to reduce the evasive character of his personality. They bring before us a scholarly and pious man; an emotional preacher; a public spirited citizen, and a generous benefactor; one who was selected by his fellow-citizens for service on an important committee where both steadfastness and moral courage were required if aught was to be accomplished, and this at a time when his health must have been precarious. An open-minded man withal, as we may infer, from his willingness to study the opinions of his opponents which is disclosed in the number of books by Jesuit authors, placed by himself upon the shelves of his library."

**GENEALOGY OF SOME OF THE DESCENDANTS OF EDWARD FULLER OF THE MAYFLOWER.** Compiled by William Hyslop Fuller of Palmer, Mass. Cloth, octavo, 206 pp. Illustrated.

Among the passengers on the *Mayflower*, picked up probably at Southampton, Eng., as his name is not on the list of those Pilgrims who were in Holland, was Edward Fuller, baptized at Redenhall, Norfolk County, Eng., September 4, 1575. He was accompanied by his wife and only son Samuel, then a young boy. This volume treats of the descendants of this boy. Left an orphan very early, he was brought up by an uncle, Doctor Samuel Fuller. His first independent home was in Scituate, and his later home in Barnstable, where he died in 1683, being one of the last of the survivors of the *Mayflower* passengers. Through his two sons, Samuel and John, the line descends. Most of the children of Samuel<sup>3</sup> remained in Massachusetts, but one of his sons and all of the sons of John<sup>3</sup> went to Connecticut. These families are traced in the Haddams, Sharon, Colchester, Bolton, Hartford, as well as in other old Puritan strongholds. Thence the migratory spirit led their way into all parts of New England and westerly. Beginning with the fifth generation, the families of some of the male children are dropped, while others are brought down with great care and thoroughness to the present day. In the ninth generation from his *Mayflower* forbear, an honored place is given to one of the sons of Maine, Chief Justice Melville Weston Fuller.

**UNDER OLD ROOFTREES.** By Mrs. E. B. Hornby, Jersey City, N. J., 137 Grant Avenue, M C M VIII. Cloth, 12mo, 271 pages.

Of this sort of delightfully reminiscent books there cannot be too many. The more we know of the daily occurrences, customs and lives of our ancestors the better. Mrs. Hornby has written a full dozen charming chapters on such familiar old-time topics as "Wooings and Weddings," "Northern Slaves," "The Bygone Doctor," "Weather and Celestial Phenomena," "Grandmothers' Albums" and many others.

**THE IRVINES AND THEIR KIN.** Revised by the author in Scotland, Ireland and England. A History of the Irvine Family and their Descendants. Also Short Sketches of their Kindred, the Carlisles, McDowells, Johnstones, Maxwells, Gaults, McElroys, etc., from A. D. 373 down to the present time. Compiled by L. Boyd. Chicago, R. R. Donnelley & Sons Company, 1908. Cloth, 432 pages. Illustrated.

This large volume contains highly interesting historical accounts of the Scottish Borderers in the early times, the settlement of the Irvings, Irvinies, Irwins, etc., in Ireland and Scotland, and their possessions there. Also chapters devoted to the American kin who bear the name in all the different forms in which it is spelled. In Scotland, Crine Erwine married the Princess Beatrix, eldest daughter of Malcolm II, and was the father of Duncan I, King of Scotland. The Irvines were a large clan and by 1550 they occupied most of the country from the river Esk to Gretna, the valleys of the Sark and Kirtle,



along the shores of the Solway and Annan to Hoddom and as far north as Burnswark Hill in Annandale. Between 1729 and 1731 seven Irvine brothers came to America. Others came to the Scotch-Irish Presbyterian colony in Virginia, and numerous other representatives of the family settled in America at different times, coming from either Ireland or Scotland. The book is handsomely printed and bound.

**THE SANXAY FAMILY, AND DESCENDANTS OF REV. JACQUES SANXAY, HUGUENOT REFUGEE TO ENGLAND IN 1865.** Preface and compilation by Theodore F. Sanxay, A.M., LL.B., Member of the New York Bar. New York. Printed for private use. 1907. Cloth, paper label, with coat-of-arms, square octavo, 215 pages.

The "Preface" (120 pages long) of this interesting book is an admirably written account of the origin of the name, the early home of the family, the stories of Pierre (1530) and other Sanxays in France and England, and much biographical matter concerning prominent living members. The genealogical portion is divided into the "Sanxay Family in France" and the "Descendants of Jacques Sanxay in England" and "Descendants of R. W. Jacques Sanxay in America." The volume is exceedingly well made and should be a matter of great pride to its possessors.

**GENEALOGY OF THE KENNAN FAMILY.** By Thomas Lathrop Kennan of Milwaukee, Wisconsin. Cannon Printing Co., Milwaukee. Cloth, 184 pages. Illustrated. \$8.00.

The family name is spelled Kennon, Kennan and MacKennan. Richard Kennon, the earliest known immigrant, came to Virginia and settled near Petersburg prior to 1670. Succeeding generations were people of importance in the colonies, one being the first governor of Louisiana. There was also a branch in Ohio and another in Kentucky who were prominent. James Kennan or MacKennan was married in Rutland, Mass., 25 May, 1744, to Margaret Smith. He is supposed to have been one of the Scotch-Irish settlers of Worcester county, Mass. Only the descendants of this man are traced in this book. There are chapters on the ancestry of Sally Lathrop, who died in DeKalb, N. Y., 18 July, 1831, the author's grandmother and a descendant of Elder Brewster; Mary Tullar, born in St. Albans, Vt., 8 June, 1831, the author's mother; and Lois Brown, born in Barodino, N. Y., 18 December, 1829, the author's wife. Unfortunately, the index of this book is not arranged alphabetically. The book is attractive in appearance, and the information it contains is given clearly.

**HISTORY AND GENALOGY OF THE RICKS FAMILY OF AMERICA,** containing biographical sketches and genealogies of both males and females. Compiled by Guy S. Rix, Concord, N. H.; published and for sale of Joel Ricks, Logan, Utah, for the Ricks family. Press and bindery of Skelton Publishing Co., Salt Lake City. 1908. Cloth, octavo, 184 pages.

This is a companion genealogy to "The Rix Family in America," published two or three years ago. It is well arranged, the lines are carried down thoroughly and there is much interesting, though brief, biography. The immigrant ancestor was Isaac Ricks, who was born in England in 1638. He is supposed to have emigrated to Jamestown. The records of three of his sons are pretty well established, all of them having lived in Virginia. There are 1047 names in the book. Several of the more recent descendants emigrated to Utah there becoming Mormons. The book is marred by the illustrations just as is the Rix Family Book.



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## AMHERST COLLEGE. (See History of.)

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HENRY REED STILES, M. D.

Editor of The Grafton Historical Series,  
Honorary Editor of The Grafton Magazine

Born, March 10, 1832  
Died, January 7, 1909

"The world has lost a noble character, and his  
friends a generous and well loved companion"



# The GRAFTON MAGAZINE of History and Genealogy

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## SOURCES OF GENEALOGICAL INFORMATION IN CONNECTICUT

By ALBERT C. BATES

Librarian of the Connecticut Historical Society

CONNECTICUT was first permanently settled about 1636, in which year the official records of the colony begin. At an early date a law was passed directing that a record of births, marriages and deaths should be kept in each town. Since that time such records have been kept with varying care and fullness.

This State is peculiar in that the majority of its records are locally kept in the smaller towns or communities to which such records relate, and are not located at larger central depositories as is the case with most of the other States.

The records of the colony and its successor, the State, are in the capitol building at Hartford. The official acts of the General Court or Assembly, the legislative body, have been printed in a series of seventeen volumes, of "*Colonial Records and State Records, 1636-1781.*" Until 1665, when it became merged with Connecticut, New Haven and the surrounding towns formed a separate and distinct jurisdiction. Its official records are printed in two volumes. These official colony and State records do not contain material that is primarily of genealogical interest; but as they record the official acts of the chief men of the State, besides many petitions and other documents which were laid before the Assembly, their importance as a source for names and services cannot be overlooked.

In the State Library at Hartford, carefully mounted into a series of



121 volumes, are many thousands of documents forming the State Archives. These also are not primarily of genealogical importance, yet they are invaluable in giving names and services and not unfrequently in showing relationships. They are roughly indexed. The titles of each of these volumes, showing in a general way the nature of their contents and the period covered, may be found in the American Historical Association's report for 1900, volume 2, page 26; also in the report of the State Librarian for 1900.

The State was divided into the four counties of Hartford, New London, New Haven and Fairfield in 1666. By division of these counties four additional counties were constituted as follows: Windham in 1726, Litchfield in 1751, Middlesex and Tolland in 1785. The county records have no special genealogical interest, except that by long and patient search through the many petty suits recorded in the County Courts' records, obscure points of relationship are frequently established,—but alas! too often to the chagrin of the searcher for a lost grandfather.

One hundred and sixty-four towns are now contained within the limits of the State. About one-third of these were carved out of the wilderness and may be called original towns; while the remainder, constituting the majority of the whole number, were formed by division and often redivision from older towns. This fact causes much confusion in the examination of records, because in the division of a town all town records pertaining to the section that becomes a new town remain of necessity with the older town as a part of its records. Hence it is necessary to know from what town or towns each new town was set off, and the date of its incorporation. This, together with the names of the town's officials, the best way to reach each town and much other matter of value, can be found in the State Register and Manual, issued annually from the office of the Secretary in Hartford.

The vital records, births, marriages and deaths, on the books of each town, constitute the most valuable and important source of genealogical information in the state. In many of the towns these vital records are very full and complete; and this fullness attests the loving care with which some of the early town clerks fulfilled their duties as registrar during the long official career which the handwriting indicates was theirs. In other towns the vital records are few and meager and may be found scattered along the margins of pages of other, and to us less important, records.

The general statement may be made that from a comparatively early date, perhaps 1660, until after the close of the revolutionary war the



vital records were well and fully recorded. Then for a period of some two generations, until about 1850, there is a paucity or, in some towns, an entire dearth of such records. From that time until the present they are again well kept.

All deeds of the lands in each town are recorded in the town in which the land is located, and careful search through these land records will often, particularly in the earlier years, show relationships not elsewhere to be found.

The town clerk in each town is the custodian of the vital records, records of deeds, town votes, and the many minor records of that town. An exception to this general statement is that in some of the cities the later vital records are in the custody of the local Board of Health.

The report of the Temporary Examiner of Public Records for 1904 gives statistics of the records of each town, the number of volumes and the dates covered by each series of records. This will be found extremely useful to gain, in advance of a visit to any town or locality, a general knowledge of what genealogical material is likely to be found there.

The next important class of records, perhaps even rivaling the town records in the value of their vital statistics, is the records of the numerous churches throughout the State. These records are only semi-public in their nature, but almost without exception are opened to the genealogical searcher by their custodians, who are usually the church clerks. During many years the congregational order was practically a State church in Connecticut, and all of the early organized churches are of that denomination. About the middle of the eighteenth century episcopal churches were first organized. There are some Baptist church records, particularly in the eastern part of the State, but few, if any, contain vital records earlier than 1800. The records of the churches of other denominations than these three have little, if any, genealogical value.

Until 1818 each congregational church, broadly speaking, was located within the limits of an ecclesiastical society which had been established and had its bounds defined by act of the General Assembly. These societies usually covered a portion, perhaps an outlying section, of a town, and in many ways were local self-governed communities situated within the borders of a larger town. Such ecclesiastical societies frequently formed the basis of division in the incorporation of new towns; the town's boundaries closely following those of the older society's. Thus it will be seen that in many instances the pre-town records of society and church are essentially the forerunners of the town votes and vital records of the town itself.



There exist to-day 205 congregational and 65 episcopal churches which were organized before the close of the year 1818; and 34 of these were organized during the seventeenth century. Unfortunately the church books have suffered frequently by loss and destruction, and not a few of the churches find themselves without early records. The church books contain full records of baptism of children, usually with the names of the child's parents, which often take the place of any record of the child's birth.

The report of the Temporary Examiner of Public Records for 1906 gives a list of all the churches in the State and useful statistics of the records of each church; but in this report the church records, in which the vital statistics would be found, are not always separated from the society records, so that a wrong impression of the material to be found is sometimes conveyed. A list of congregational churches, with date of organization of each, is given in the General Association report; and a list of episcopal churches, with dates of organization, in the General Convention minutes. The State Register and Manual also gives the names and addresses of all the clergy.

The records of the marriages down to the year 1800 from 106 of the churches have been printed in a series of seven small volumes, with the general title: *Early Connecticut Marriages*. The vital statistics from the records of about seventy-five early churches,—either the original records, manuscript copies or printed copies,—may be seen at the library of the Connecticut Historical Society in Hartford. Many of the churches have issued manuals containing lists of their members which often prove useful in locating names and families.

The third class of records in point of genealogical interest is the records of wills and probates of estates, which are in the custody of the respective courts of probate in which each estate was administered. The Connecticut system of probate districts is peculiar and not easy of either explanation or comprehension. At first estates were administered under orders of the "Particular Court" and the records are kept in the Secretary's office at the Capitol in Hartford; the files and documents, however, are with the files of the Hartford Probate Court. In 1666, when the four counties of Hartford, New London, New Haven and Fairfield were established, estates began to be administered before the respective county courts at the county seats. The probate courts were separated from the county courts in 1698, but the limits of the probate districts remained coterminous with the counties until 1719. In that year a division of the four original probate districts first occurred, and this process of division has continued



from time to time, until there are now 112 probate districts, before a judge in each of which estates of persons dying within its limits are administered. In almost every case the boundaries of probate districts coincide with town lines. About three-fourths of the districts now cover but one town, while some, usually the older ones, cover as many as seven. Twenty-nine of the districts were constituted before the year 1800, and it is among the records of these that the majority of the genealogical searcher's work upon the probate records will be done. These districts in the order of their constitution are: Fairfield, Hartford, New Haven, New London, Guilford, Windham, Woodbury, Stamford, East Haddam,<sup>1</sup> Litchfield, Danbury, Plainfield, Norwich, Middletown, Pomfret, Sharon, Stafford, Stonington, Farmington, Simsbury, Wallingford, Norfolk, Waterbury, Saybrook, East Windsor, Stratford,<sup>2</sup> Westmoreland,<sup>3</sup> New Milford, Hebron.<sup>4</sup> It is obvious that these older districts will contain the larger proportion of the records and the early records of sections which by division of districts are now contained in other and newer districts.

The wills perhaps claim the first interest among the probate files and records. But in addition to these the records of distributions should be examined, and the various entries of court orders appearing upon the act books.

A study of the changes in the probate districts, giving a list of the present districts with the date of organization and the town or towns included in each, and a second list showing in what districts each town has been included, with date of change from one district to another, is printed in the report of the Connecticut Historical Society for 1897. These lists have been reprinted in the report of the Temporary Examiner of Public Records for 1904, and in the *Digest of Early Connecticut Probate Records*. This "Digest" covers the records of the Hartford probate district *only*, from the earliest date to 1750. It is printed in three thick octavo volumes, and will be found of great value to the searcher.

Closely akin to the hunt for an ancestor is the present widely extended search for the service, usually patriotic in its nature, which is needed to meet the requirements for admission to the many hereditary and patriotic societies which have sprung up within a few years, and whose widely extended membership reaches into every state in the Union. A small volume entitled *Ancestry* will be found useful in learning the requirements for admission to the best known of these societies. The Colonial Records show service which is necessary for admission to some

<sup>1</sup>The records are in Colchester.

<sup>2</sup>The records are in Bridgeport.

<sup>3</sup>No record.

<sup>4</sup>The records are in Andover.



of the colonial societies, particularly of important civil positions, and of commissioned military services. Only few and scattered names are to be found of soldiers serving in the various wars which occurred during the first century after the settlement of the colony. One of the best sources for those names is the manuscript archives in the State Library and the printed Colonial Records. Some rolls exist of troops in the old French war (1745). The names of about three hundred soldiers of that war are given among the Governor Jonathan Law papers, recently printed by the Connecticut Historical Society.<sup>1</sup> That society also possesses a manuscript copy of the rolls of a regiment raised in 1747 for an intended expedition against Canada. The original rolls of this regiment are preserved in the State Paper Office in London.

The rolls of the French and Indian War, 1755-1762, have been published in two volumes by the Connecticut Historical Society. These rolls give names of approximately fourteen thousand Connecticut men who were in service during the campaigns of these years.

The "year books" of the Connecticut Societies of Colonial Dames, Colonial Wars and Founders and Patriots, will be found useful to the searcher for a colonial ancestor.

The principal source of information for revolutionary war service is the large quarto volume published by the State in 1889, with the title: *Record of Connecticut Men in the Revolution*. The index to this volume gives above twenty-eight thousand names of soldiers, and in numerous instances two or more persons of the same name were in service.

Further information coming to light, the Connecticut Historical Society, in 1901, issued a volume supplementing the previous publication, with the title: *Rolls and Lists of Connecticut Men in the Revolution*, which is estimated to contain eight thousand additional records of either names or service not appearing in the volume previously published. And during the current year that Society has issued a second supplementary volume, *Lists and Returns of Connecticut Men in the Revolution*, the index to which contains above twenty-three thousand references to persons and places. Besides giving some rolls not previously printed, this volume gives the names of the soldiers serving from each town in the Continental regiments. The official lists of revolutionary pensioners printed by the United States Government in 1813, 1820, 1835 and 1841, will often be found useful. The records of the service of Connecticut men in the 1812 war and the war with Mexico in 1847 are to be found in the same volume with the revolutionary service published in 1889.

In addition to the foregoing, which may be called official records,

<sup>1</sup> Other names will appear in later volumes of these papers.



much information relative to revolutionary service may be found in the year books, particularly of the Connecticut societies of the Sons of the American Revolution and Sons of the Revolution.

So much genealogical material has already been published that it is expedient for the searcher, particularly if he be a beginner in the genealogical field, to visit some genealogical library and ascertain whether or not the information he seeks is already in print in some family genealogy or town history. The two best equipped genealogical libraries in Connecticut are doubtless those of Yale University in New Haven and the Connecticut Historical Society in Hartford. The vital records in a number of Connecticut towns—Enfield, Woodbury, Simsbury, Meriden, Mansfield, Coventry, Sharon and Hartford, for example—have been printed either wholly or in part. In the histories of other towns, such as Windsor, Wethersfield, Stratford, Waterbury and Goshen, the genealogies of the families who were early residents of the towns have been compiled and printed. Not finding the desired information in print, the town where the ancestor lived should be visited, if possible, and the records detailed above carefully examined.

In almost every town there is some resident who is the local authority on the early history and families of the vicinity. If such a person can be found he is often able to give clues or positive information that is of great value to the stranger. Where a personal visit to a particular town or locality cannot conveniently be made, it is advisable to employ a paid genealogical searcher, who may or may not style himself or herself a "professional." And, except for the personal pleasure which the amateur derives from the search, the employment of a paid searcher, who is familiar with the State and its records, will often be found to give more satisfactory results, and at no greater cost than the expenses of the amateur in his personal search.



## THE ANCIENT CHURCHYARDS OF BALTIMORE

BY HELEN W. RIDGELEY

### I. ST. PAUL'S CHURCH

ST. PAUL'S CHURCH, Baltimore, represents the oldest parish on the Patapsco river. Known as Patapsco parish in its early days, it became St. Paul's under the official act that gave a church establishment to the province of Maryland and christianized the names of the churches. This act was passed by the Assembly in 1692, and in 1694 the inhabitants taxed for the support of the parish numbered two hundred and thirty-one persons. Death does his work among the few as well as among the many, and a churchyard probably surrounded the parish church. Its successor, built of brick in 1702, and occupying, it is thought, the same site, undoubtedly possessed one, and tradition marks the spot.

The history of St. Paul's parish carries us forward to the year 1728 when Baltimore town was laid out on the northwest branch of the Patapsco. The tide of settlement now swept beyond the old centers, carrying many of the inhabitants of the Lower Patapsco with it, and in course of time the parish church fell into decay and was finally abandoned. The dead in the ancient churchyard, however, were not left behind, but were removed to the new "God's acre" in the town. The transfer was consummated in the year 1756, and the present church of St. Paul's occupies a corner of the inclosure, which extended formerly as far as Church, now Lexington street. Here, for half a century, the parishioners were laid to rest, also strangers within their gates, that is to say until the latter were provided for by the bounty of two citizens, Col. John E. Howard and George Lux, whose gift was sanctioned by an act of the Assembly in 1785.

With a view to the needs of a rapidly increasing population, St. Paul's vestry bought ground in 1800 for a new parish graveyard. The lot, purchased from Samuel Smith, lay in the western section of the town. In 1803, more land was added, making in all a little over three acres.

*Historic Graves of Maryland and the District of Columbia* (The Grafton Press, 1908), by the same author, contains other particulars of this graveyard. The matter in this article, however, is entirely new and supplements the book.



The whole was walled in with the exception of a small portion in the northwest corner, afterwards devoted to building lots. This burying ground still exists, but the city has grown up around it. The entrance is on German street, Fremont flanks it on the west and Lombard, opened some years after it was established, forms its southern boundary. The ground rises gradually from the entrance, and owing to the grading of the streets, the southernmost wall appears from the inside as little more than a coping. It furnishes, however, a vantage ground whence to look down upon the busy traffic of Lombard street and reflect upon the changes in the city, since the silent dead, nearby, were among the founders of its prosperity and the magnates of its social world.

The depression of trade at the time of the Revolution had been followed by a healthy reaction, and the shipowners of Baltimore, then one of the important seaports of the country, were also its bankers and men of affairs. Substantial fortunes were made and many spacious mansions built, some of which remain to this day to testify to the simple and refined taste of our merchant-princes. These dwellings also serve to remind one of Baltimore's well-deserved reputation for hospitality. The Englishman, the Irishman and the canny Seot, who came seeking a field for his capital or enterprise, and the Frenchman driven to these shores by troublous times at home or in the West Indies, were welcomed here, and each found in his adopted city, the religion endeared to him at home. That the expatriation often lasted for life is proved in the case of the Englishman, by many a tomb in this ancient cemetery. He lies amid a goodly number of soldiers and sailors, who survived the Revolutionary war or the war of 1812; of civilians, whose talents reflected glory on the bench or bar of Maryland and often found a larger sphere of usefulness in the nation's capitol; and last, but not least, of the early pastors of St. Paul's.

Old St. Paul's churchyard was condemned in 1804, and about the year 1817, the bodies were removed to the Lombard street burying ground. In those cases where no remains were discovered the grave-stones were saved and grouped together in the northwest corner in the shadow of the dwellings already referred to. The names on such of these as can be deciphered are as follows:

"William Elliott d. 22 June 1781, in the 25th year of his age."

"Eliza Stobridge Edg... Daughter of Mark and Abigail Ed.... b. 1791, d. infant."

"Joseph Bankson, d. Jan. 12, 1762, Aged 44 years."

"Mrs. Eliza Solaman, wife of Mr. Elkin Solaman, died July 1792, Aged 38 years."



"Sarah Johnson, died Oct. 7, 1797 in the 23rd. year of her age."

"Polly, wife of Jeremiah H. Hammond." (*A fragment.*)

"R: J. W. K., Rebecca And James — Killgours, Sept. 27th, 1771, aged 27 years" (*fragments*).

"John Shute of Philadelphia, Merchant, Sept. 1763 in the 26 year of his Age."

"Charlotte E. Butler 1794."

"William Zuill, Nov. 14, 1790, Aged 50 years."

"Joseph Douglas Hamilton, d. July 18, 1769."

"Capt. Elijah Tull, d. 5th October 1785."

"Usell Adlington, wife of Capt. David Adlington, d. 28th of January, 1800, aged 35 years."

Upon the oldest tombs in good order, scattered in different parts of the graveyard, are the following inscriptions:

"Under this stone are deposited the remains of Edward Biddle, Esqr, counsellor at Law, sometime speaker of the house of Assembly of Pennsylvania And Delegate in the first and second congress. He departed this Life Sept. 5th, 1779 In the 41 Year of his Age."

"Sacred to the memory of Henry N. Anspach, Merchant of this City, son of John Justis Anspach of Bremin, who Departed this transitory Life on the 19th day of June 1799, in his 28th year.

"As a merchant he was greatly respected; As a Friend and Husband, a Pattern to his Sex. His death is sincerely regretted by those who Shared his Friendship and Acquaintance.

"And of Eliza Anspach, the amiable Consort of Henry N. Anspach, who, in the short space of 10 months was a sorrowed Widow and Mother, She changed this mortal for Eternal life on the 19th day of December, 1799, in her 22nd. year. She was the beloved daughter of Alex. and Elizabeth Furnival." (Note. Alexander Furnival was postmaster in 1789.)

"In Memory of The Hon'ble Daniel Dulany, Esqr., Barrister at Law, who with great integrity and Honor for many years Discharged the important appointments of Commissary general, Secretary of Maryland and one of The Proprietary's council. In private life He was beloved and Died Regreted, March 19, 1797, Aged 73 [75 ?] years and 8 months. Caused to be erected by Rebecca, his Widow, Daughter of the late Benjamin Tasker, Esqr. of Annapolis."

"In memory of Col. Tench Tilghman, who died April the 18th, 1786, In the 42d. year of his age very much lamented. He took an early and active part in the great contest that secured the Independence of The United States of America. He was Aide de Camp to His Excellency General Washington, Commander in Chief of the American Armies, And was Honored with his Friendship and Confidence And



He was one of those whose merits were Distinguished and Honorably Rewarded By the Congress, But Still more to his Praise, He was A Good Man."

As an example of a family record we have the following:

"In Memory of Ambrose Clarke who was born in Dublin, Ireland and died in this City September 6th, 1810, Aged fifty-three years And of Eleanor Clarke His wife, who was born in Dublin and died in this City May 27th, 1850, aged *one hundred and four years.*

"And their daughter Eliza Maria Clarke Who was born in this City in the year 1784, and died October 21st., 1846.

"And of their Grand child Ambrose Frederick Brune, who was born December 19th, 1810, and died October 13th, 1812.

"And of John Lucas Brune who was born in Bremen, Germany October 17th, 1780, and died in this City October 15th, 1829."

Inserted on either side of the doorway of the T. L. Emory vault are slabs in an upright position. On one of these is inscribed the name of

"Elizabeth Ruth Grant, wife of Daniel Grant of this city, who died on the 21st day of September, 1789, Aged 49 years. For whose character see the 31st Chapter of Proverbs, Beginning at the 10th verse.

"Here are also the Remains of Daniel, husband of Elizabeth R. Grant, who died on the 29th of June, 1816, in the 83rd year of his age.'

With the name of Daniel Grant are associated two of Baltimore's historic inns: the Indian Queen and the Fountain Inn, the latter having been finished and occupied by him in 1782. On the second slab we find:

"In memory of Daniel Grant, Son of Daniel & Elizabeth Grant of this City, Who departed this life October 4th, 1796, In the 24th year of his Age, also Isabella, wife of Daniel Grant who died on the 30th of March 1801, in the 27th year of her Age, deservedly respected & beloved &c."

"Within this Tomb are deposited the Remains of David Warfield Who after a life of Integrity & Piety was admitted to the blessedness of a Christian death on the 1st. day of September 1821, Aged 40 years, 7 months and 23 days.

"He was valiant in the season of his country's peril, upright and enterprising as a Merchant but unassuming as a Christian—amiable in his Social Character, & in his Death Calm, possessing a hope of immortality."

"Under this Tomb is laid the body of Mrs. Eleanor Skinner The amiable wife of Mr. John Skinner of Baltimore County. She departed this life on Friday the 16th day of January, 1801, Aged 66 years.

"Also the body of the before mentioned Mr. John Skinner, who



departed this life on Thursday The 10th day of April 1806, In the 86th year of his Age."

"In memory of Elizabeth H., wife of the late Hon. Jas. B. Robins of Worcester Co., Md., who was born Feb. 22nd. 1778; and departed this life Aug. 4th, 1817."

An obituary and verses follow. The tomb is a handsome closed-in one of the tabular kind.

"In memory of Charles Warfield, who died June 30th, 1848, in his 63rd. Y'R."

"Stephen Sparks b. 27 Dec. 1781; d. 23 Jan. 1826 aged 44 years and 27 days."

"Sarah A. Sparks, wife of Stephen Sparks, who was born 30th day May 1788 and died 18th May 1826, aged 37 years, 11 months and 18 days."

"Sarah Jane Sparks, daughter Stephen and Sarah Sparks, d. July 1842, aged 22 years 8 months and 9 days."

"Charlotte Elliott of Hexham, Northumberland, England, wife of Thomas Elliott, d. Feb. 9th, 1824, Aged 35 years."

Isaac McKim died in Washington 1st. April 1838 in the 63rd. year of his age."

Mr. McKim was one of Baltimore's most public spirited merchants; a member of Congress and died a bachelor.

"Thomas Harwood, late clerk of the City Court, b. Feb. 1777; d. Jan. 1827."

"Mrs. Jane Crockett, Reliet of Benjamin Crockett, merchant of Baltimore, d. 15 day Aug. 1827, Aged 65 years."

"Erected by John F. Gibney, In memory of his wife Elizabeth Gumbs Maillard, A native of the Island of St. Martin, who departed this life the 6th of August 1816, Aged 52 years [32 ?]."

"Alexander Stevenson d. June 7th, 1824, aged 36 years, 1 month and 16 days."

"Ann, wife of Alexander Stevenson, d. May 13th, 1819, aged 20 years.

Lo! where this silent marble weeps  
A friend, a wife, a mother sleeps.  
A heart within, whose sacred cell  
The peaceful virtues love to dwell  
Affection warm and faith sincere  
And soft humanity was there."

"Thomas Wilson, d. September 17th, 1800, Aged 45 Years.

"Mrs Lucinda Mutter, while tráveling for her health in company with her husband, she was arrested by death on the eighteenth day



of October 1814, in the twenty-third year of her age." [A eulogy to her "Christian Piety," etc., follows.]

"Mrs. Margaret Gadsby, wife of Mr. John Gadsby, d. Feb. 10th 1812, Aged 33 years."

The inscription is followed by a verse somewhat like the above "Lo! where this silent marble weeps," etc.

"Charlotte Hewitt, wife of Robert Hewitt, departed this life suddenly on the night of the 2nd. Feb. 1830, aged 27 yrs., 6 ms. and 3 days."

"Mrs. Mary Hopkinson, d. Dec. 18, 1836 in the 65th year of her age."

"Mary Frances, infant child of Francis and Mary Hopkinson, 1815."

"Edwin, Son of Arthur and Elizabeth Teakle of Accomak County, Va. b. December 5th 1787 d. July 4th, 1819, aged 31 years and 7 months."

"Joseph Yates d. 8th Nov. 1813, Aged 60 years and 4 days."

"John Travis, native of Lancashire, England, Resident in Philadelphia, who died in this city the 10th day of October A. D. 1803 [5?] [a testimony to his character as a Christian, a citizen and a family man follows]."

"James Scale Esquire, late Merchant, Port Royal, Jamaica [no date]."

"Margaret Smith, wife of William R. Smith, d. 10th April 1806 two days after the birth of a daughter who died first."

"Cumb'd Dugan Smith, d. 9, Nov. 1803, infant son of William & Margaret Smith."

"Sarah E. Barton Departed this uncertain Life on the 5th day of January, 1796 in the 32d. year of her Age, consort of Seth Barton." [A verse indited by her disconsolate husband beginning "Dear Sarah," nearly covers the rest of the large, flat stone.]

"Ann Rogers, Late of the City of Baltimore d. 4th May 1826, Aged 80 years."

"Benjamin Rogers, Esqr., late of Baltimore County, d. 6th day of August 1803, Aged 63 years."

"William Grahame, b. Sept. 27, 1763; d. Jan. 7, 1830 [an epitaph]."

"Sarah Deborah, wife of Charles W. Nicols, b. 27 Oct. 1803, d. 19 Feb. 1844" [epitaph].

"Charles Nicols, b. May 6, 1796, d. Oct. 12 1849."

"Charlotte, Relict of James Nicols, b. October 16, 17—? d. Aug. ——."

"James Nicols, d. Sept. 30th, 1796. In the 32d. year of his Age. This stone was placed by one who loved him while living, And who lamented him when dead."

On the Booker vault appears the name of John Hanner, d. March 3, 1825, aged 22 years, 5 months and 9 days, also a second inscription to John Hanner with the same date.



"James Alcock, d. 26 August 1798, in the 69th year of his Age."

"Elizabeth, wife of James Alcock, d. Oct. 1800." [On her tomb is a verse.]

"Sacred to the memory of John Sherlock, a native of Lancashire, in England, but for many years a respectable merchant of this City. He died the 22nd. December 1813, Aged 41 years and 1 day."

"Louisa Sherlock, daughter of John Sherlock, who departed this life the 29 of Sept. 1818, in the nineteenth year of her age."

"To Peter Hoffman of this City, who died Sept. 13th, 1810 Aet 68, After a life of Probity, Piety and Publick spirit. And to Mary, his virtuous Consort, Who died April 6th, 1811 Aet 61 [64?]."

This monument was erected by their children and on it appears quite a long inscription.

"In memory of George Parker who died in Baltimore on the 12th day of July, 1826, Aged 65 years, 1 month and 23 days. He was a Native and Resident of the Eastern Shore of Virginia and at the time of his death was one of the Judges of the 14th Judicial Circuit of that State.

"As a Judge he was Intelligent, Just and Dignified.

"He was a tender and liberal Husband; a judicious and Indulgent Father and a humane master.

"He was a most valuable Citizen and a Republican in Principles & Practice. The sorrow for his death, of those who knew him well bore ample testimony to his Private and Public Virtues."

"Susan Parker, Widow of George Parker of Virginia, Died ——."

The stone is broken and the rest of the inscription is hidden under one of the fragments.

"I. H. S. In memory of T. B. Grundy, Died Augst 23rd. 1810 [1840?], aged 30 [50?] years.

"And of Mary Jane, His wife, Died Sept. 5th 1821, aged 21 years. 'Blessed are the dead who die in the Lord, even so saith the spirit, for they rest from their labours.'

"Caroline, wife of Thomas B. Grundy, Born August 8, 1803, Died Nov. 11, 1831."

"George Grundy, Born March 9th, 1818, Died May 7th 1847, 'I shall go to him but he shall not return to me.'

"Mark P. Grundy, Born March 12, 1829, Died Dec. 26th 1851."

"Lucy, wife of Mark Pringle, Died April 10th, 1847."

"Sacred to the memory of Robert Cary Long who died Feby. 22nd. 1833 aged 63 years."

[He was the architect of the Unitarian church on the corner of Charles and Franklin Sts. and of some of the massive dwellings built in the early part of the 19th century.]

(To Be Continued.)



## THE BIOGRAPHY OF REVEREND JOHN WHITE

By JOHN FOWLE

Secretary of the Dorchester Historical Society

It has seemed to me that this society owes a duty to the memory of Rev. John White, not only as a most distinguished citizen of England, but as a patriarch of our "Good Old Dorchester," to place on record some of the facts connected with his life. I have therefore looked up his history, and while it is not as full as I could wish, it is enough to show that he was a man of eminent abilities in every aspect of his life.

While faithful in the discharge of his duties as a clergyman in the Established Church of England, he was possessed of that true catholic spirit which sympathizes with all true Christians, no matter what their name or style of worship. His deep interest in the Pilgrims and Puritans was shown in all his acts, and persecution did not deter him from doing all in his power to make their endeavors to establish colonies here a success.

To him is due our grateful reverence, that he, aided by others, was successful in sending here the good ship "Mary and John" and the fleet of other ships that bore the immigrants to Gloucester, Plymouth, Salem and Boston. What a corps of distinguished men and women were banded together to people this great continent! and he should always be mentioned as among the first to aid in establishing this great republic.

William Dana Orcutt, in his valuable history of Dorchester, Mass., entitled "Good Old Dorchester," interestingly speaks of John White as follows:

"The Puritans of Massachusetts, while opposed to the ceremonial of the ancient church, did not belong to the violent school of the 'Separatists,' as the more radical of the reformers were called. They regarded the established church of England as a true church, but found it a burden upon their consciences not to be allowed to worship 'after their own light.' Soon after Charles I ascended the throne, they determined to execute the plan which they had meditated for some years. In the New World, they thought they could, without a formal separation from the church of England, enjoy the more simple and unostentatious forms of worship which were forbidden them in the land of their birth. It was



for this purpose, therefore, that in the year 1630, a goodly company of determined men and women, chiefly from the counties of Devon, Dorset and Somerset, gathered together at Old Plymouth, making preparations to sail with their families and possessions to a land which they knew so little, and yet from which they hoped so much. Chief among the company, besides the ministers, were Messrs. Clap, Rossiter, Ludlow, Glover, Johnson, Terry, Smith, Gallope, Hull, Stoughton, Cogan, Hill, Southcote, Lovell, Duncan, Pinney, Richards, Way, Williams and Tilly.

"A common purpose made these people, who were almost unknown to each other, the closest friends. The Rev. John White, of Trinity parish, Dorchester, in Dorset, had been the means of persuading them to make this strike for liberty and happiness; and we can imagine him moving among them, with a word of encouragement for the faint-hearted ones, a bright smile and a firm handshake for the stout-hearted, and with a confidence and firmness in his manner which inspired all with faith and courage.

"The Rev. John White, encouraged by the reported successes of the first colonists, interested prominent persons in London in projecting a new settlement in Massachusetts bay, and obtained a patent from the king. By the terms of this patent the colony was to be governed by a court composed of a governor, deputy-governor, and eighteen assistants, whose jurisdiction was to extend from three miles south of the Charles river to three miles north of the Merrimac, and from the Atlantic ocean to the South sea. Preparations were made to gather emigrants for a great colony, and a fleet of fourteen vessels was the result. The '*Mary and John*' was the first of the fleet to arrive, having on board one hundred and forty souls.

"Feeling that the bond of union must be made as strong as possible, the emigrants met together in the new hospital in Plymouth, and associated themselves into church fellowship, choosing John Maverick and John Warham, two well known preachers, to be their ministers and leaders. The early part of the day was occupied by a farewell sermon by Mr. White, and the latter part in completing arrangements for the voyage. They set sail from Plymouth on the 20th day of March, 1630, in the '*Mary and John*', a ship of four hundred tons' burden, commanded by Captain Squeb.

"This was not the first proof of Mr. White's sympathy with the emigration movement. He had given his assistance and money to the settlers at Plymouth, and had encouraged the old Dorchester fishermen in their voyages to American waters. The failure of a settlement he attempted at Cape Ann in 1624, under Roger Conant, in order to furnish a trading-



post for the fishermen on the coast, only stimulated him to greater efforts; and he threw his whole heart and soul into this new enterprise."

Rev. John White has been termed "the Patriarch of Dorchester" by his contemporaries and "the father of the Massachusetts Colony" by later writers. He sympathized with the Puritans; but, as he did not regard the ceremonial to be of vital importance, he did not separate from the church. His moderation, however, made him unpopular with the authorities, and the cavalry of Prince Rupert destroyed his house and carried away his library, forcing him to go to London. He is said to have been a man who was "grave, yet without moroseness, who would willingly contribute his share of facetiousness on any just occasion." He "had an excellent faculty in the clear and solid interpretation of the scriptures," and "had a patriarchal influence both in Old and New England." He was rector of Trinity parish for over 40 years, yet New Dorchester, within whose boundaries the venerable old man never set foot, probably remembers him better than does Old Dorchester, in whose behalf he labored so long.

Roger Clap, the early historian of Dorchester, born at Sallcom in 1609, and coming to Dorchester in the "Mary and John," says:

"There came many godly families in that ship. We were of passengers many in number (besides seamen) of good rank. Two of our magistrates came with us, viz., Mr. Rossiter and Mr. Ludlow. These godly people resolved to live together, and therefore, as they had made choice of those two reverend servants of God, Mr. John Warham and Mr. John Maverick, to be their ministers, so they kept a solemn day of fasting in the new hospital in Plymouth in England, spending it in preaching and praying, where that worthy man of God, Mr. John White, of Dorchester in Dorset, was present and preached unto us the word of God in the fore part of the day; and in the latter part of the day as the people did solemnly make choice of and call these godly ministers to be their officers, so also the Rev. Mr. Warham and Mr. Maverick did accept thereof and expounded the same.

"So we came, by the good hand of the Lord, through the deeps comfortably, having preaching or expounding of the word of God every day for ten weeks by our ministers."

I found at the Boston Atheneum a biography of Rev. John White published in London, of which a copy was given me by the librarian, from which I will read to you:

"White, John (1575-1648), called the Patriarch of Dorchester, son of John White, who held a lease under New College, Oxford, by his wife Isabel, daughter of John Rawle of Lichfield, was baptized at Stanton St.



John, Oxfordshire, on 6 Jan., 1575. His elder brother, Josias, was rector of Hornchurch, Essex, 1614-23, and father of James, a wealthy merchant of Boston, Massachusetts. In 1587 he entered Winchester school, whence he was elected a fellow of New College in 1595. He graduated B. A. on 12 April, 1597, M. A. on 16 Jan., 1601. He was appointed rector of Holy Trinity, Dorchester, in 1606, and for the rest of his long life was identified with that place. A moderate puritan, he effected great reforms in the character of its inhabitants, who Fuller says were much enriched by him, 'for knowledge caused piety, and piety bred industry, so that a beggar was not to be seen in the town. All the able poor were set on work, and the impotent maintained by the profit of a public brewhouse and other collections.' The same authority says 'he had perfect control of two things, his own passions and his parishioners' purses,' which he drew upon for his philanthropic ends. While at Dorchester he expounded all through the Bible once and half through again.

"About 1624 White interested himself in sending out a colony of Dorset men to settle in Massachusetts, where such as were nonconformists might enjoy liberty of conscience. The experiment not proving at first successful, White undertook to procure them a charter and to raise money for their necessary operations. Through his exertions the Massachusetts company, of which Sir Richard Saltonstall was a chief shareholder, was formed, and purchased their interest for £18,001, payable in sums of £2001 at the Royal Exchange every Michaelmas from 1628. The council for New England signed the Massachusetts patent on 19 March, 1628, and the king confirmed it by a charter dated 4 March, 1629. John Endecott was sent out as governor. Francis Higginson and Samuel Skelton were chosen and approved by White as ministers, and sailed for the Dorchester colony on 4 May, 1629, in the 'George Bonaventura.' John Winthrop sailed in the 'Arbella,' White holding a service on board before she sailed. White was a member of the company, and on 30 Nov. he was nominated one of the committee to value the joint stock. In 1632 and 1636 he was corresponding with John Winthrop (who urged White to visit the colony) about cod-lines and hooks to be sent, as well as flax of a suitable growth for Rhode Island.

"In the winter of 1629-30 he preached at the opening of a congregational church at the new hospital in Plymouth. He is credited with having drawn up 'the governor and company's Humble Request to the rest of their Brethren in England,' London, 1630, 4to; and on the authority of Increase Mather as well as from internal evidence of style and matter, must be accepted as author of the anonymous 'Planters' Plea,'



London, 1630, 4to. This work, unknown to Cotton Mather, Prince, Hutchinson, and Bancroft, historians of New England, contains the earliest trustworthy information on the first planting of the colony. It has become extremely scarce, but a copy is in the British Museum, and part of chap. viii. with chap. ix. is reprinted in Alexander Young's 'Chronicles of Massachusetts Bay,' Boston, 1846, 8vo.

"About 1635 or 1636 White was examined before Sir John Lambe about some papers seized in his study, and relating to a considerable sum of money sent by White to Dr. John Stoughton. This eventually turned out to be in part a legacy from one Philippa Pitt, bequeathed to White in *pros usus*, and in part disbursements for the colonists in New England. White produced minute particulars of these in his note-books, and at last, after six months' attendance before the court of high commission, he was discharged and the informant reproved for 'twattling.' In the beginning of the long parliament White and many of his congregation took the covenant. Wood calls him 'a moderate, not morose or peevish puritan,' and says he conformed to the ceremonies of the church of England.

"When the war broke out about 1642, a party of Prince Rupert's horse burst into White's house at Dorchester, plundered it, and carried off his books. He took refuge at the Savoy, where he ministered until, after the ejection of Daniel Featley, he was appointed rector of Lambeth on 30 Sept., 1643, and given the use of Featley's library until his own could be recovered. He was chosen one of the Westminster assembly of divines, and at their opening service in St. Margaret's (25 Sept., 1643), prayed a full hour to prepare them for taking the covenant. He constantly attended the sittings of the assembly, and signed the petition for the right to refuse the sacrament to scandalous persons, presented to the House of Lords 12 Aug.: was one of the assessors, and in 1645 was chosen on the committee of accommodation.

"Upon the death of Robert Pinek in November, 1647, White was designated warden of New College, but he declined to go to Oxford, being 'sick and infirm, a dying man' (1646). Perhaps he returned to Dorchester before his death, which took place on 21 July, 1648. He was buried in the porch of St. Peter's chapel (belonging to Trinity), Dorchester, but no inscription appears.

"White married Ann, daughter of John Burges, of Petersborough, sister of Cornelius Burges, and left four sons: John, Samuel, Josiah, and Nathaniel. The eldest entered the ministry, and became rector of Pimperne, Dorset.

"Besides the 'Planters' Plea' and a few separate sermons and short



treatises, White was author of: 1. 'A Way to the Tree of Life: Sundry Directions for the Profitable Reading of the Scriptures,' London, 1647, 8vo. 2. 'David's Psalms in Metre, agreeable to the Hebrew. To be sung in usuall Tunes To the benefit of the Churches of Christ,' London, 1655, 12mo. 3. 'A Commentary upon the Three First Chapters of the First Book of Moses called Genesis,' London, 1656, fol. The preparation of this for the press was entrusted to Stephen Marshall, but as he died (1655) before it was ready, a further note by Thomas Manton accompanied John White junior's dedication to Denzil Holles."

William Wood, who early published an interesting description of the towns in Massachusetts called "Travel of Observation," thus speaks of White:

"He was a person of great gravity and presence, and had always influence on the Puritanical party near to and remote from him, who bore him more respect than they did to their own diocesan."

Fuller, in his "Worthies," says:

"White had a patriarchal influence in both Old and New England."

At a banquet held June 9, 1907, celebrating the 277th anniversary of the landing from the "Mary and John," before a large audience, our honored president, Richard C. Humphreys, in his address of welcome, said in part:

"Let us do honor to the memory of John White, the founder of Dorchester—yes, the founder of Massachusetts—by seeing to it that every boy and girl in our community knows who he was and what he did. I am proud of being one of a few who caused to be placed in St. Peter's church in old Dorchester, England, where John White's body lies, a tablet stating the fact that he is buried there, and I am proud to have joined with several whom I see here before me in having placed in our Dorchester high school some of the tessellated pavement of Roman origin from Dorchester, England."

At our annual celebration this year, June 6, 1908, on Savin Hill, near the spot where our ancestors landed from the "Mary and John," Rev. Arthur Little, the orator of that occasion, spoke of his visit to England and said:

" . . . Old Dorchester, England, . . . was an old Roman town, [now] more than two thousand years old, one of the best examples of a Roman town in England. . . . You can see to this day there, a section of the old Roman wall that surrounded the town and just outside of the city there is an old Roman amphitheatre, about 250 feet in one direction and 175 feet in the other, where the people meet for social gatherings, and assemblies of all kinds. The seats in the theatre are cut out of chalk



cliffs. At the time of the jubilee of the 50 years' reign of the Queen [Victoria] all the inhabitants assembled in the amphitheatre for a jubilee anniversary.

"Another object of great interest is the tomb of Rev. John White. . . .

"Of course it follows that religion was the first consideration that prompted the colony to embark from Plymouth, . . . and here in Dorchester, Mass., was founded the first church for worship on these shores, this church now being known as the First church, on Meeting House Hill. . . . It is a matter of history that the first public school where the people were taxed for its maintenance and where it was free for all children of the town, was established in Dorchester. . . ."

Rev. Alexander Young in 1846, published his "Chronicles of the First Planters of the Colony of Massachusetts Bay, from 1623 to 1636, now first collected from original records and manuscripts and illustrated with notes."

The first chapter of the "Chronicles" contains a copy of Rev. John White's pamphlet entitled "The Planters' Plea." Young speaks of it as follows:

"The Planters' Plea, from which this chapter is extracted, was printed in London in 1630, soon after the sailing of Winthrop's fleet. It has generally been ascribed to the Rev. John White, of Dorchester, England, of whom some account will be given hereafter. The copy which I use and which formerly belonged to Increase Mather, has on the title page in his hand-writing, 'Mr. White, of Dorchester, author.' This may be considered good authority, as Increase Mather probably derived his information from his father, Richard, who came over in 1635, or from some other of the first settlers. The work is an original, contemporaneous authority, of the highest value, as it contains facts relating to the earliest attempts at settlement in Massachusetts bay, which can be found nowhere else, and these facts furnished by the persons who were themselves engaged as adventurers in these attempts. In his preface the author says, 'The reader is intreated to observe that the particulars of this small pamphlet being all ranged under these two heads, matters of fact or of opinion, in the former the author sets down his knowledge and consequently what he resolves to justify.' "

Then follows "The Planters' Plea" with its preface of the printer.

"The Planters' Plea. Or the Grovnds of Plantations Examined, and Vsuall Objections answered. Together with a manifestation of the causes mooving such as have lately vndertaken a Plantation in Nevv-England: For the satisfaction of those that question the lawfulnessesse of the Action. 2 Theses. v. 21. Prove all things, and holde fast that



which is good. London. Printed by William Jones. 1630. sm. 4to. pp. 88."

Through the kindness of the Rev. Rowland Hill, rector of Trinity church, Dorchester, Dorset, England, I procured a copy of the "Last Will of John White" as follows:

Last Will Of John White. Clerk in Holy Orders, of Dorchester, son of John White, of Stanton St.—John, and brother of Mary White, wife of John Terry, of Stockton Wilts.

Extracted from the Principal Registry of the Probate Divorce and Admiralty Division of the High Court of Justice. In the Prerogative Court of Canterbury.

The Last Will and Testamt of John White Sen: Preacher of God's Word in Dorchestr in ye Countie of Dorsit.

Impris I doe with all humble reverence and thankfulnes acknowledg and adore ye Infinite goodnesse and mercy of God who hath bin pleased to sett me a-parte vnto this greate worke of the Ministry of his Gospell in such a place where I haue found his gratioues hand with me yt my Labours haue ben well accepted and p'duced such effects as I haue cause to looke vpon with much comfort and thankefull acknowledgment and hath borne me vp with his own hand in despite of ye power and malice of those yt haue endeavoured as much as lay in them to hinder me in my course.

2ly. For ye people wherewith he hath intrusted me I bequeath unto them those truthes that I haue from time to time delivered vnto them as ye counsells of God in ye bowells of Jesus Christ beseeching them that they soe adheare and cleave vnto them as ye grounds of their faith and rules of their practise and suffer not themselves to be carried vp and downe with every winde of Doctrine which howsoever seemingly plausable att ye ffrst view by ye novelty thereof will certainly p've a meanes in time of vnsettling of them from ye maine foundation and this I lay vpon them as my strictest charge of ye observation whereof they shall giue an accompt to Christ Jesus att ye last day. As for my outward estate which ye Lord hath intrusted me withall as it is but smale and therein most agreeable to mine owne desire soe I am in that respect troubled att nothing more then that I want meanes to testifie my thankefull acknowledg'mt of ye favors and honors which I haue rec'd from this people in ye space of 43 years. Wherein God hath bin pleased to continue me Minister amongst them.

3ly. I give and bequeath vnto Mr. Frederick Losse of Dorchestr Phisitian one piece of my plate such as my foure sonnes by joynt consent



shall thinke fitt as an acknowledg'mt of his faithfull loue and greate paines and care yt he hath taken about me.

4ly. I doe hereby appoint and ordaine yt ye remainder of yt little plate which I haue left may be soe disposed amongst my foure sonnes (in such p'portion as they shall agree of amongst themselves) that every one may receive some share thereof to be kept by them as a remembrance of me.

5ly. I give and bequeath to my foure sisters Ann Drake, Martha Moore, Elizabeth Allen and Mary White, to each of them ye some of twentie shillings.

6ly. I give vnto Arthur Hackham my servant ye some of tenn shillings as an acknowledgment of his faithfull service.

7ly. I give vnto Hanna Mounsell my maide servant ye some of thirtie shillings as an acknowledgment of her greate paines she hath taken about me in my weaknes.

8ly. Lastly all ye rest of my goods and chattles I give and bequeath vnto my yongest sonne Nathanael whome I appoint sole Executor of this my last will and testamt and require him within one moneth after my decease to distribute amongst ye Godly poore of ye parishe of Trinity and St-Peters in Dorchestr ye some of fortie shillings according to his discretion. As for funerall expences as I never liked ye affected solemnityes thereof soe I require that there be order taken by my Executor yt as much as may be my funeral may be solemnized wth all privacey without any sermon or ringing of Bells.

And Now Lord Jesus Come Quickley. Signed sealed and acknowledged by ye above named Mr. Jno White As his last will and testamt ye twentie ninth day of March Ano: 1648 in ye prsence of vs—

John White Sen. (LS)—Memorandu' that ye word (my) in ye three and twentieth line and ye words (foure) and (Ann Drake) in ye nine and twentieth line were interlined before ye signing and sealing hereof in ye presence of Jno Whiteway—Gabriel Reve

Proved 4th June 1649.

Fos Io OB. HK

105—Fairfax

John White was a man of great parts, a Christian gentleman. He was profound in literature. He was a prophet, and I believe that with prophetic vision he saw a new day and a new light; he saw a new state whose foundations could not be moved for they were to be grounded on true religious principles.

John White is endeared to Dorchester and to all New England. It is a matter of regret that in 1636 he did not visit the colony, being then



strongly urged to do so by John Winthrop, for he would have witnessed the beginning of the fulfillment of his prophecies and the answer to his fervent prayers.

### REMARKS AND OBSERVATIONS MADE BY JUSTIN HITCHCOCK

Selected from the original manuscript owned by Mrs. Edward Hitchcock of Amherst, Mass., author of "The Hitchcock Genealogy."

My Father lived with my Grandfather untill he became of age. The house & lot on which My Grandfather lived was the second north of the ferry lane in Springfield. I suppose he owned the place. My Father Married in April 1747 to Lucy Mirick. I believe my Father at that time was about 22 years old. My Mothers Mother had been twice married & I believe was a Widow at the time my father Married and he went to live with her. She was deaf & could not hear preaching. I have seen a thick Manuscript book of Sermons which my father wrote as they were delivered. It was difficult for me to read them tho' my father was a very good writer. But I have heard my Parents say that their mother could read them with ease. My father lived at the house long after owned by Capt Joseph Ferry. I believe he did not own much Land in Springfield and thought he might do better on a farm. Accordingly he removed to Granville in the year 1756. This was at that time a new Town or district and but few people settled there. I was four years old at the time & recollect it was woods near the house all round it.

My parents had twelve children who all except one lived to grow up to Manhood. Four were born before they removed to Granville & eight born Whilst they lived there. Charles born at Springfield Feby 17th 1748: Dorothy born at Springfield Jany 18 1750. Justin Born at Springfield May 27th 1752. Mirick Born at Springfield April 15 1754. In 1756 they moved to Granville where the rest of the family were born. John Born July 10 1756 Died near the end of that year. Abigail born April 15

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Justin Hitchcock was born May 27, 1752, and died February 10, 1822, at Deerfield, Mass., leaving a widow, Mercy Hoyt, daughter of David and Silence Hoyt of Deerfield, whom he had married November 25, 1799. Dr. John S. Hitchcock, of Northampton, Mass., made the copy of the original manuscript, and the only variation from it in this printed copy is the use of periods and capital letters at the end and beginning of sentences which feature the author appears to have considered unnecessary.



1758. Luke born July 2d 1760. Chauncey born May 22d 1763. Godfrey born Jany 3d 1765. Lucy born May 19th 1767. John born Jany 29th 1770. Martha born May 8th 1772.

I shall occasionally give some account of the family as I proceed on with my observations.

I was four years old when My father moved his family to Granville twenty miles west from Springfield. It was then a new place which before had been called Bedford.

I remember some few things before we moved Viz that I went to the School house. I saw the Masters ferule and fescues or Pointers for the Children. I remember Aunt Pomeroy visited us and that I rocked Brother Mirick & her son Simeon in one cradle. I remember being in the boat when we crossed Connecticut river & seeing the bottom where it was deep.

There is nothing in the history of a boy that is worth recording. I shall only make some remarks occasionally respecting the family & myself which fell under my observation during my living at Granville which was from four to fifteen years of age.

The farm was new and rough and my father had to labour hard to bring it too. As soon as the land was cleared & improved it produced great plenty of grass so that we could keep a large stock of cattle through the summer but the Winters were long severe. The consequence was that we scarcely ever had hay sufficient to keep all the stock through & we lost some almost every spring. We used to make a single path in the snow in March when it was very deep to the woods which were near and the young cattle would go in such a path to browse on the tops of the trees we cut for them. The road by where we lived was on the height of land & descending a little east & west of it the road was fenced with virginia fence on both sides and the snow usually drifted in so as to fill it even to the top of the fence and the people had to do many a hard days work with their teams to keep the road passable & when two sleighs or teams met they must all stop and tread the snow on each side so that the horses might stand and turn one sleigh upon the side while the other passed. It was almost impossible to get a horse out of the path & if you did he would flounce all over in snow.

When I was at School a gun was fired near the house and I was told it was a Soldier Just returned home from the army. This was the first I knew of war. Soon after my father came home one day and said such a man was pressed to go into the army. My idea was that they laid the man on a board and then laid a board upon him and added a weight of stones to press him till he would consent to go into the service.



We lived a mile or more from the School house so that I had to go so far to School.

Deer were plenty in Granville and my father killed some almost every year. He caught a fawn one morning in July. He had a good hunting dog who sprung upon the fawn and held it down & appeared to be killing it but on my fathers coming up he found the dog had not hurt it. He tied the legs and brought it home. It soon grew tame except at certain times it would run away for several days. We kept it I think two years & killed it. It had beeome very fat. We made maple sugar every year enough for the family use. The Winters were very severe & great depth of snow. My father went two Journeys one to Boston and one to New York in one of those hard Winters. I remember seeing him return from one of them on a very high mare he owned and riding on the top of the snow it seemed as if he was very high in the air. He brought with him four potatoes. Two of them were froze so as to loose about half we planted however fourteen hills from what remained & had four bushels. They were bilboes.

My father was a Selectman and Assessor in Granville for many years and but few years of his life at that place passed without his being employed in public Town business. About the time he moved to Granville one of his neighbors at Springfield moved there also and became his next neighbor. His name was James Burt. My father was chosen a Deacon in the Church and after this his neighbor Burt appeared on the reserve and unsociable seldom visiting us. My parents intimated that they thought he was disappointed that he was not chosen to the office himself.

My father went often to Springfield his native place. On his return from that place once in December he called in at the house of Eldad Taylor Esqr at Westfield Just at the beginning of evening. He had been without dinner that day and as he went into the room he received a nauseus smell which made him feel sick at the stomach. As he went to the fire he saw two men who were drying their clothes. They proved to be soldiers returning from the Army. He asked them if they had the small-pox. They said they had it some weeks before but were cleansed from it now. In about two weeks he was taken with the symptoms of it and what appears strange after all the warning he had before had he did not incline to think it was small pox. He sent for a doctor who never had the disorder & knew nothing how to treat it. We staid in the house with him untill another Doctor came & said it was the small pox. He was broke out all over before we left him yet no person took it from him. It was now in the Depth of Winter and a family of small Children all



must immediately move out and go where the neighbors would take us in. A stock of Cattle & horses to be taken care of at the barn and not more than three people in the Town that had ever had the disorder. Such was our unhappy situation at that time. To add to our trouble the family had the Itch. My father had the disorder the smallpox extremely bad for fourteen days bereft of his reason in a great degree but through divine goodness we all lived through it and by the next spring were free from both disorders. Tho' my father took the small pox from Just stepping into the house of E. Taylor Esqr yet neither his Wife nor Children who staid in the house all night none of them took it.

We had a farm of about one hundred acres and raised wheat. It was found at that time that wheat could be raised in that town easier than rye—tho' it has been the case long since that they cannot rais good crops of either. We made maple sugar every year. There was a tract of Land lying within less than half a mile of our house belonging to the heirs of one Mr. Boylston of Boston. We with the rest of the neighbors improved part of this land. Whether the heirs ever gave consent or not I did not know but they knew it was improved and did not forbid it considering that it would command a better price improved than wild, which proved to be true when they sold it. We raised large crops of Wheat & had thirty or forty acres cleared up & made our sugar there.

With regard to fashions in those days they varied as they have done since the men wore Low crowned hats & large brims generally down flat. It was rare to see one worn Cock'd up. Their coats long skirts a large Puff on the sleeve with three large buttons on each and on each pocket flap. The men wore Leather breeches and brass shoe buckles. The women at one time wore a small Cap & no hat or bonnet. The girls also. Afterward they wore a small hat without a crown down flat on the head. Women & Girls wore stays & some wore hoops. The men wore a weed round the hat for mourning tied behind & the ends hanging down their backs. The women wore a large hood & veil which covered them all up.

Our family were fond of Music my father and mother could sing my brother Charles played well on a Violin. I was fond of Music when young tho' I made awkward work of it at first and never got any insight of the rules before I went from my fathers. Being fond of singing I pricked off a book of Music in square or diamond notes. My father was very careful to get us as good an education as the circumstances in a new settlement would permit. One Doer Smith kept the School a proper Tyrant. He kept a stick by him long enough to reach every boy in the School and he improved his advantage so that tho' we all feared him



few if any felt any affection or respect for him. The consequence was that we learned slowly. After him we had one Harvey a young man and a stranger of 19 years old but he used a very different method with us and instead of going to School as a task we now went as a pleasure tho' we had more than a mile to go yet scarcely any storms or blowing snows stoped my brother Mirick and I from attending and it was to this School and Instructor that we are indebted for the little we know of Writing and spelling.

Our business was husbandry and we had a great deal of driving plough to be done. This was a business I never liked. My brother Mirick showed more ambition as a good plough boy than I and I was willing to have him praised up as a teamster if I could be thereby freed from my turn of driving. I had an inclination to learn a trade. My father bought a house clock made of wooden wheels. I studied it through and wish'd for the trade of a shop Joiner that I might learn to make clocks.

An opportunity soon offered either Mirick or I to go to the Hatters trade at Springfield. I interceeded for the chance and Obtained it wishing to get free from so much driving team. In the month of September 1767 I went to live with Mr. Moses Church for that purpose.

I have omitted to mention that before I went to live at Springfield to learn a trade we had a great drought for two summers. It was so dry that a fire would continue in the turf in the pastures for weeks together and the farmers were often called from their work to guard their buildings and fences from fire. About this time the dispute between great Britian and her Colonies began to be more serious than ever before. The Parliament passed the famous stamp act. When it reached our Country it created a general uneasiness and was opposed universally here. A Congress of Deputies from nine of the Colonies convened at New York. The opposition which this act met with in England and here was expressed in petitions and memorials. A change of the Ministry took place in England about this time and the stamp act was repealed and much rejoicing took place upon the occasion.

Altho I removed from an upland Town thinly settled and went to live in a public House in a thick setled town full of Company yet so strong had my attatchment grown to the place where I had lived about ten years that I was very homesick and would have freely given up The plan of learning a trade if I had not been too proud to propose it to my father. After I had lived at Springfield some time I was as fond of the place and people as I had been before of Granville. I lived in a Tavern and there was many things to do every night and Morning about the



house & barn which fell to my lot being the younges apprentice. After I had lived there some years I had to tend the Bar which on those weeks in which the Courts were held was very fatiguing often kept up late at night. When I went to live with Mr. Church he had but one apprentice younger in years but older at the trade than I was. My mates often advised me not to submit to do all the drugery of the Chores but to insist upon his assisting of me. I never made much complaint nor could I have altered established customs. His name was Eliphalet Hall. His Parents once lived at Enfield were poor & the Man & his wife parted. I had much difficulty to live peacably with this fellow apprentice. He was a quick active fellow and soon learned to make good work and this was almost his only good quality. He would tell a lie with as composed a face as any older practitioner could. One cause of trouble to me was his constantly complaining that Mrs. Church was partial to me on account of the relation she being first cousin to my Mother. When I informed her of his complaints she said I came there decently clothed and and he almost naked & she thought it right that I should have as much of the articles of clothing as he which would keep me better clothed. Finally when about eighteen he persuaded another apprentice to ask Mr. Church to let him see an Indenture. Mr. Church readily gave it to him. The boy carried it to the shop to read and Hall as was agreed between them siezed it and burnt it up and the boy immediately told Mr. Church who came into the Shop evidently much agitated tho' he he was a Man of even temper yet now he was in a passion. He sent for his horse whip & put it on to him severely. Hall ran away the same day & after about five months & a great sum spent he was brought back but did his Master no good. He ran away again & was heard no more of.

After I got over being homesick my time passed agreeably at Springfield. My father reccomended me to spend my liesure time in reading and I followed his advice in some measure & I read the history of England and other books but particularly dramatic pieces and some Novels and notwithstanding the great cry made against the latter yet I think my reading them has never done me harm but that if I know anything of what is proper in the stile of writing I am partly indebted to this kind of reading as the language of these books is generally good.

I soon became acquainted with the young people and went into Company enough for a lad of my age. I had a chance to gratify my wishes by learning to sing notwithstanding I had supposed I could go on very well provided I learnt the rules but when this was so far compleated as to pass to tuneing the voice and attempting to sing I found I knew nothing and I made awkward work of it especially beating time. The



Master I went to was Mr. J. Stickney. He was at that time coarse in his manners & sovereign in the School. There was about a dozen boys placed on the Counter. We were put to the task of beating time and singing the tune at first and must get the piece given out the evening before so well as to sing it and beat the time singly before the whole school. I with J Ingersol & A Bliss being the largest Boys on the Counter were soon crowded to the bottom of the seat being the most awkward of the singers. At length the Master told us we could not learn and it was best not to try. But in this he was too hasty for Ingersol became a good singer and taught a school and Bliss for many years was a singer of the bass. With respect to myself those who are acquainted with me will allow that I did \* learn something in Music. As it is not unlikely my Children may read what I have written and as part of them are singers I will be more particular respecting my attainments in Music. After the school kept by Mr. Stickney was done I knew possibly as much as many others. That is I could sing the Counter to such tunes as had been hammered into my head by long practise. I knew little or nothing of any other cliff and it was hard to call the notes to any other tones except those I had got by heart. After some time I could more easily call the notes to tunes set on the natural place for Mi or on F sharp. My voice changing I had begun to practise upon the tenor and bass but I could not sing or call the notes to a new picce. About this time one Joel Day who lived near me and was many years older frequently called into the Shop. He understood Music very well and was not very fond of work. When he came he brought some Music and would say to me come sing one part. My reply was I cannot. He generally would get me to try and try again and as he came often I in compliance did try and after some time I succeeded beyond what I had expected so that by practise and study I got so much knowledge of the science that I could read of any piece of Music with ease nor did I care on what line or space the Mi was set if I could know where it was nor did it hinder me from performing the piece if the book lay bottom up. Having advanced so far I studied with attention into the nature of the scale of Music and its connection one part with another also into the two keys or dominant sounds on which all tunes are or should be founded. To be acquainted with composition was very desirable and in this my friend Day assisted me. He lent me Tensurs Grammar of Music and afterwards sold it to me. Here I learned the rules of composing and

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\* It is said that the ruling passion is strong in death. The author of this sung the old tune called "Winsor" when dying, and it is probable he was unconscious of it at the time. N. H.



from this book I got some tolerable good idea of the Phylosophy of sounds.

I believe I began to compose some pieces at the age of nineteen and not long after I put down a tune to the words—from all that dwell below the skies. I sent it to Granville expecting to hear it praised. It was an attempt to imitate a tune called Pool. One part moved while another continued the sound or longer notes. But here I found I had quite overated my abilities & I had since seen how easy we become pleased with our own productions and consequently cannot Judge of them, as well as others can tho' they may not know as much of the art or science of which they treat. Continuing to study Music and some practise on instruments I arrived to such knowledge of the theory of it that altho I have seen better performers I dont know that I have been personally acquainted with any who could teach me respecting the scale of Music or rules of composition. I have dwelt more upon this subject because it has been my study for many years & I think some pieces of composition will outlive me & speak for themselves. I should have published music but our country swarmed with authors who found but little encouragement.

Whilst I lived at Springfield there appeared a Comet in the south east. It was to be seen in the month of September from 3 oth clock in the morning till daylight appeared. It had a very long tail of streamers and looked frightfully. About the year 1770 the political parties in our Country began more generally to be known by the names given to parties in England half a century before Viz Whigs and Tories. Those who adhered to the English Government and were willing to submit to all their claims upon us were called Tories. Most of those were particularly attached to that Government from having received civil or Military Commissions from the King.

The most numerous party were the Whigs. These were opposed to many of the claims of Great Britian especiailly to their claim of a right to bind us in all cases whatever and their right to tax us while we were not Represented in their Government. Standing regular troops were stationed in Boston and the people were so iratated that they provoked them it is likely. In march 1770 the troops fired upon the people in King street and five were killed. Not only Boston but the whole Country was in a ferment on this occasion. The Governor removed the troops to the Castle.

My sister Dorothy was Married about this time to Elijah Stiles of Granville with whom she lived agreeably and comfortably During his e for he was a good husband & pleasant Companion. Not long after



my Brother Charles Married Margaret Strickland. Their connection was not always so comfortable as could be desired. I remember about this time I had a turn of feeling very self sufficient & viewed the time long to serve for the trade & that I might if left to go away earn considerable for myself. But I was cured of this turn soon after. Mr. Church had no apprentice that stayed his time out except me tho' he had several beside. He put considerable confidence in me and I did some thing in keeping his accounts & especially in posting his books. I had learned by moonlight in the barn simply the game of all four at cards before I left Granville but I played but little. One day as we were in the shop we got at the game in the forenoon. My fellow apprentice said the cards wanted mixing and threw them all in Confusion on the bench. At that instant Mr. Church came in. There was not time to take them up but we stroaked them all into a hat & put the hat behind a trunk expecting after he had as usual asked a few questions and looked around the Shop he would go away. But he seemed that day to be more inquisitive than common and after looking into every hole he finally drawed forth to light the fatal hat with all its cargo. We were beat and ashamed but did not deny but that we sometimes played for diversion. He reprimanded us & left us. And now I am upon the subject I will finish the history of my gaming. A young man owed about two & sixpence and not being able to pay it he proposed to play for it. Some others present Joined in urging me. I consented played and lost it and I think I have never played since excepting while I had the small pox. Mr. Church was a mild man & treated us well and so was his wife but she appeared to have much weight and influence in managing Domestic concerns. She was a woman of considerable spirit and an excellent Judgment in the management and oeconomy of the family affairs. We never sat at the Table with them at supper or breakfast except Sundy mornings until I entered my twenty first year. Then I was called to breakfast with them. I was assisting in a scrape which had almost brought me and others into to trouble. There was a man named Jones lived a hermits life in Springfield. He lived all alone and could not be persuaded to leave his house but staid there alone untill the roof was fallen flat on the Chamber floor. Such singularity excited the boys to play tricks upon him. An old Gentleman happened to say he wished the boys would drive him out that he might live like a human creature—such a hint together with our natural disposition prompted a dozen of us to go and throw bricks and stones upon his house. After we had discharged about two apiece upon the old crazy house we skulked down to hear what the man would say. In a few minutes we perceived the neighbors



were in pursuit of us. We all but one got away safe & he with any kind of prudence might have escaped but he was taken and gave all our names to the men. We were threatened with a prosecution but escaped with a reprimand.

I was sent once to Albany to get fur. The Small pox was so prevalent there that I did not stay no longer than while A man could purchase fifty weight of Beaver for me to bring home.

It was usual for me to go to Granville once a year to visit my friends. I commonly went in May. As many of the inhabitants moved from Connecticut to Granville they introduced or rather kept up the practise of keeping Election as a high day.

Men wore low crowned hats with a brim Just large enough to reach the top of the crown with three loops and a button & button loop on the left side.

We had stated days work at the hatters trade & in parts of it a quick workman might get his days work done so as to have some hours left. This time I could thus gain I sometimes spent in reading sometimes in fishing & hunting. I read about this time all the Dramatic pieces I could get at. I read the history of England & the London Magazines but I read but little of religious books before I came of age tho' I believe I had formed a tolerable Idea of the Gospel doctrines even at this age tho' I did not comprehend the division of sentiments in the professors & teachers of religion. Mr. Breck the Minister of Springfield was a dull preacher tho' thought by his people to be a very great divine & learned man. He was I suppose an Arminian and there was no appearance of seriousness among the people while I lived there.

The people of Springfield many of them were exceedingly addicted to gaming even boys would spend their evenings in the taverns turning coppers hustling or trying their luck at what they called the bite. Many of the poorer sorts of men would get into our garret where the boys of the family slept & frequently stay there gaming drinking and chewing tobacco till they were ordered to go away leaving our room more in smell like a hospital than a lodging room. There was also a higher class who passed for gentlemen would assemble at eleven of the clock and play to see who should pay for the Toddy. The same frequently met in the evening for the same purpose. I lived agreeably about this time—was enough in the Company of young people although I kept free from gaming of all kinds yet I was so much with parties especially in the evenings that I could scarcely find money enough to bear the expense and thus my time passed untill the 7th day of June 1773. I was twenty one years old being born May 27th old stile. I was imediately



engaged to work for Mr. Church as a Journeyman. My wages were not very high & I was paid part in hats and part in money. It was customary for young men to pay their freedom as they called it but at that time the practise was to invite the Company and have a dance. Accordingly Ebenezer Bliss who was a little older than I waited till my time was out and we joined and bore the expense of a Dance.

(The remainder of the manuscript is chiefly devoted to politics and the Revolution. Ed.)

## DESCENDANTS OF JOHN BENJAMIN (1598–1645)

*Of Watertown, Massachusetts, and of Richard Benjamin (16 –1681) of Watertown, and Southold, Long Island, to the Fifth Generation*

(Concluded from the December, 1908, Issue)

### BRANCH OF SAMUEL BENJAMIN (1625–1669)

13 SAMUEL<sup>2</sup> BENJAMIN (1628–1669), son of John<sup>1</sup> Benjamin [1598(?)–1645] and Abigail Eddy (1601–1687), removed from Watertown to Hartford and Windsor, Conn., where he died. He married , 16 , Mary (born , 16 ; died , 16 ), daughter of . The will of Samuel Benjamin was made Sept. 18, 1669, “shortly before he died.”

- 131 Samuel,<sup>3</sup> born , 16 ; died , 17 ; married , 16 .
- 132 John,<sup>3</sup> born , 165 ; died , 17 ; married (1st) , 16 , Hannah ; (2d) , 16 , .
- 13,3 Abigail,<sup>3</sup> born , 165 ; died , 1 .
- 13,4 Mary,<sup>3</sup> born May 12, 1660; died , 1 .

131 SAMUEL<sup>3</sup> BENJAMIN (16 –17 ), son of Samuel<sup>2</sup> Benjamin (1628–1669), lived in . He married , 16 .

- 1311 Samuel,<sup>4</sup> born , 16 ; died , 17 ; married .
- 131,2 A daughter,<sup>4</sup> born , 16 ; died .
- 131,3 A daughter,<sup>4</sup> born , 16 ; died , 1 .

132 JOHN<sup>3</sup> BENJAMIN (165 –17 ), son of Samuel<sup>2</sup> Benjamin (1628–

NOTE.—These records are printed in this somewhat unusual manner, in the hope that anyone who can supply missing dates will communicate them to Mr. Smith.—Editor.



- 1669), lived in . He married , 16 , Hannah (born , 16 ; died , 17 ), daughter of .  
 1321 John,<sup>4</sup> born , 1700; died , 17 ; married .  
 1322 Gideon,<sup>4</sup> born , 170 : died , 17 ; married , 17 .  
     He had 3 or more children.  
 1323 David,<sup>4</sup> born , 1704; died Jan. , 1752; married , 17 , Ruth . He had 3 or more children.  
 132,4 Ann,<sup>4</sup> born , 170 : died , 17 .  
 1325 Samuel,<sup>4</sup> born May 30, 1707; died , 1769; married , 17 .  
     He had 3 children.  
 1326 Caleb,<sup>4</sup> born July 15, 1710; died , 17 .

13,3 ABIGAIL<sup>3</sup> BENJAMIN (165 -17 ), daughter of Samuel<sup>2</sup> Benjamin (1628-1669).

13,4 MARY<sup>3</sup> BENJAMIN (1660-17 ), daughter of .

#### BRANCH OF JOSEPH BENJAMIN (1633-1704)

16 JOSEPH<sup>2</sup> BENJAMIN (1633-1704), son of John<sup>1</sup> Benjamin [1598(?) - 1645] and Abigail Eddy (1601-1687), born in Cambridge, Mass., lived in Barnstable, Yarmouth, Mass., and New London and Preston, Conn., where he died. He married June 10, 1661, Jemima Lumbard (or Lambert) (born , 16 : died , 166 ), daughter of Thomas Lumbard (16 -166 ) and Joice (16 -16 ). He married at Yarmouth, , 1668, Sarah Clark (born , 16 ; died , 1704), daughter of William Clark (16 -1668) and (16 -16 ), of Yarmouth.

- 16,1 Abigail,<sup>3</sup> born , 166 ; died after 1704; married .  
     (*By second wife:*)  
 16,2 Hannah,<sup>3</sup> born , 1668; died before 1704; married .  
 16,3 Mary,<sup>3</sup> born Apr. , 1670; died after 1704; married Nov. 16, 1697, John Clark.  
 16,4 Jemima,<sup>3</sup> born , 1672; died after 1704.  
 16,5 Joseph,<sup>3</sup> born , 1674; died , 17 ; married Aug. 25, 1698, Elizabeth Cook (or Coke).  
 16,6 Mercy,<sup>3</sup> born , 167 ; died , 1 .  
 16,7 Jerusha,<sup>3</sup> born , 167 ; died after 1704; married .  
 16,8 Elizabeth,<sup>3</sup> born Jan. 14, 1680; died before 1704; married , 169 , Parks.  
 16,9 John,<sup>3</sup> born , 1682; died Aug. 2, 1716; married , 1705, Phebe Laribee.  
 16,0 Keziah,<sup>3</sup> born , 168 ; died after 1704; married .



16,1 ABIGAIL<sup>3</sup> BENJAMIN (166-17 ).

16,2 HANNAH<sup>3</sup> BENJAMIN (1668-1 ).

16,3 MARY<sup>3</sup> BENJAMIN (1670-17 ), daughter of Joseph<sup>2</sup> Benjamin (1633-1704) and Sarah Clark (16 -1704), lived in . She married Nov. 16, 1697, John Clark (born , 16 ; died , 17 ), son of Clark (16 -16 ) and .  
 16,31           <sup>4</sup> Clark, born , 169 ; died , 17 ; married .

16,4 JEMIMA<sup>3</sup> BENJAMIN (167 -17 ).

16,5 JOSEPH<sup>3</sup> BENJAMIN (1674-17 ), son of Joseph<sup>2</sup> Benjamin (1633-1704) and Sarah Clark (16 -1704), lived and died in . He married Nov. 25, 1698, Elizabeth Cook (or Coke), (born , 16 ; died , 17 ). daughter of Richard Cook (16 -17 ) and Grace (16 -17 ), of Stonington.

1651 Joseph,<sup>4</sup> born Aug. 15, 1699; died , 17 ; married Apr. 3, 1722, Deborah Clark. He had 7 sons and 2 daughters.

1652 Obed,<sup>4</sup> born Nov. , 1701; died , 17 ; married (1st) , 1742, Mary Warrenton; (2d) Mar. 27, 1755, Mary Hurd.

1653 Elizabeth,<sup>4</sup> born , 1703; died , 17 .

1654 John,<sup>4</sup> born , 170 ; died .

1655 Sarah,<sup>4</sup> born Jan. 17, 1707; died .

1656 Grace,<sup>4</sup> born Jan. 10, 1709; died , 17 ; married Oct. 14, 1729, Jonathan Wheeler.

1657 Jedediah,<sup>4</sup> born July 15, 1711; died , 17; married Nov. 11, 1752, Patience Stanton (17 -17 ). He had 3 or more children.

1658 Daniel,<sup>4</sup> born Sept. 7, 1714; died , 17 ; married (1st) , 17 , ; (2d) , 17 , Phebe Child (1716-1796). He had 2 or more children.

1659 Abiel,<sup>4</sup> born Dec. 16, 1716; died Aug. , 1819; married , 17 , Margaret (1743-1825). He had 9 or more children. She must have been a second wife.

16,6 MERCY<sup>3</sup> BENJAMIN (167 -1 ).

16,7 JERUSHA<sup>3</sup> BENJAMIN (167 -17 ).

16,8 ELIZABETH<sup>3</sup> BENJAMIN (1680-170 ), daughter of Joseph<sup>2</sup> Benjamin (1633-1704) and Sarah Clark (16 -1704), lived in .



She married , 169 , Parks (born , 16 ; died , 17 ), son of Parks (16 -17 ) and .  
 16,81       <sup>4</sup> Parks, born , 170 ; died , 17 ; married .

169 JOHN <sup>3</sup> BENJAMIN (1682-1716), son of Joseph <sup>2</sup> Benjamin (1633-1704) and Sarah Clark (16 -1704), lived and died in Preston, Ct. He married , 1705, Phebe Laribe (born , 16 ; died , 17 ), daughter of Laribee (16 -17 ) and .  
 169,1 Phebe,<sup>4</sup> bap. Aug. 4, 1706; died , 17 ; married .  
 169,2 Jerusha,<sup>4</sup> bap. May 2, 1708; died , 17 .  
 169,3 Mary,<sup>4</sup> born Sept. 25, 1709; died , 17 .  
 1694 Eliphalet,<sup>4</sup> born July 3, 1711; died , 17 .  
 1695 John,<sup>4</sup> born Jan. 6, 1713-4; died .  
 1696 Jabez,<sup>4</sup> born Sept. 9, 1816; died , 17 .

16,0 KEZIAH <sup>3</sup> BENJAMIN (168 -17 ).

#### BRANCH OF CALEB BENJAMIN (164 -1684)

17 CALEB <sup>2</sup> BENJAMIN (164 -1684), son of John <sup>1</sup> Benjamin [1508 (?) 1645] and Abigail Eddy (1601-1687), of Watertown, Mass., settled in Wethersfield, Conn., in 1669. He married , 167 , Mary Hale (born Apr. 29, 1649; died , 16 ), daughter of Samuel Hale (1615-1693) and Mary (16 -16 ) of Wethersfield. Administration of estate given to wife Sept. 4, 1684.

17,1 Mary,<sup>3</sup> born Sept. 25, 1681; died , 17 ; married , 17 , Benjamin Dibble.  
 17,2 Abigail,<sup>3</sup> born Apr. 27, 1673; died , 1 ; married , 16 , Dr. Ebenezer Hills.  
 17,3 Sarah,<sup>3</sup> born July 17, 1674-5; died , 1 .  
 174 John,<sup>3</sup> born Nov. 5, 1677, or 8, or Nov. 4, 1679; died before 1700; unmarried.  
 175 Samuel,<sup>3</sup> born Feb. 14, 1680; died , 169 ; unmarried.  
 17,6 Martha,<sup>3</sup> born Jan. 19, 1681; d. , 1 .  
 177 Caleb,<sup>3</sup> born , 1683; died , 170 ; unmarried.

17,1 MARY <sup>3</sup> BENJAMIN (1671-17 ), daughter of Caleb Benjamin (164 -1684) and Mary Hale (1648-16 ), lived in . She married , 16 , Benjamin Dibble (born , 16 ; died , 1 ), son of .

17,11       <sup>4</sup> Dibble, born , 16 ; died , 1 ; married.



## BRANCH OF ABEL BENJAMIN (164 -170 )

18 ABEL<sup>2</sup> BENJAMIN (164 -170 ), son of John<sup>1</sup> Benjamin [1598 (?) -1645] and Abigail Eddy (1601-1687), of Watertown, Mass., settled in Windsor, Conn. He was admitted as a Freeman Sept. 8, 1700. He married Nov. 8, 1671, Amity Merrick (born , 16 ; died , 17 ), daughter of Merrick (16 -16 ) and .

181 John<sup>3</sup> born , 167 ; died , 1 ; married.

18,2 Mary,<sup>3</sup> born , 167 ; died , 1 ;

18,3 Abigail,<sup>3</sup> born Aug. 26, 1680; died , 1 .

## DESCENDANTS OF RICHARD BENJAMIN (16 -1681) OF LONG ISLAND

RICHARD<sup>1</sup> BENJAMIN (16 -1681), of Watertown, Mass., and Southold, L. I., appears in Watertown about the same time that John Benjamin is recorded. It has been generally held that he was a younger brother of John Benjamin [1598 (?) -1645.] He appears to have married about the same time as did John Benjamin 2d. (1620-1706), his first child Ann (1643-17 ), was born Sept. 1, 1643, and John the eldest son of John 2d. was born Sept. 10, 1651. The name of Richard does not appear at all in the Watertown Benjamins, only two names are similar in the two families, viz: John and Joseph, and they were names that were very generally used in those days. It seems very probable to the writer that Richard was not a brother of John, Senior, and doubtful if they were very nearly related.

In Watertown, Richard Benjamin married , 164 , Anna (born , 16 ; died , 16 ). In 1642, he had purchased land in Southold. In 165 , he was in Hartford and in 16 , he was living in Southold.

1,1 Ann,<sup>2</sup> born Sept. 1, 1643; died , 1 ; married .

12 Richard,<sup>2</sup> born , 1645; died Sept. 29, 1739(?); married , 167 , Elizabeth .

13 Simeon,<sup>2</sup> born , 1648; died , 169 ; married , 167 , Waite.

14 Joseph,<sup>2</sup> born , 165 ; died .

15 John,<sup>2</sup> born , 165 ; died , 1 .

1,1 ANN<sup>2</sup> BENJAMIN (1643-1 ), daughter of Richard Benjamin (16 -1681).

## BRANCH OF RICHARD BENJAMIN (1645-1739)

12 RICHARD<sup>2</sup> BENJAMIN [1645-1739(?)], son of Richard Benjamin (16 -1681) and Ann (162 -16 ), of Watertown, Mass., and South-



- old; L. I., lived in Northville, L. I. He married , 167 , Elizabeth (born , 16 ; died Feb. 9, 1709), daughter of .
- 1212 Riehard,<sup>3</sup> born , 1681-2; died Oct. 30, 1716; married , 17 .
- 1212 Ann,<sup>3</sup> born , 1683; died Nov. 24, 1748; married .
- 123 John,<sup>3</sup> born , 1684; died , 1745; married , 170 , Abigail .
- 125 Jonathan,<sup>3</sup> born Mar. 29, 1690; died , 1726; married , 171 , Hannah .

121 RICHARD<sup>3</sup> BENJAMIN (1682-1716), son of Richard<sup>2</sup> Benjamin [1645-1739(?)] and Elizabeth (16 -1708), of Southold, lived in . He married , 170 .

1211       <sup>4</sup> Benjamin.

12,2 ANN<sup>3</sup> BENJAMIN (1683-1748), daughter of Richard<sup>2</sup> Benjamin [1645-1739(?)] and Elizabeth (16 -1708), lived in .

123 JOHN<sup>3</sup> BENJAMIN (1684-1745), son of Richard<sup>2</sup> Benjamin [1645-1739(?)] and Elizabeth (16 -1708), lived in Southold(?). He married , 17 , Abigail (born , 1695; died Feb. 21, 1781), daughter of (16 -17 ) and . His will was proved in 1746.

The children of this John Benjamin, in the Wilson Benjamin Family MS., were given as follows: "Sarah, mar. Caleb Horton in 1737; Abigail, Mehitable, John who d. in 1733; Mary, Desire, Anna Joshua b. 1714; d. 1724." If Joshua was the youngest child and born in 1714, allowing two years between each child it would bring the birth of the first-named, Sarah, back to 1700, which is impossible with a mother only born in 1695 and not probable with the father, John, born in 1684. I have therefore changed the order as follows:

- 1231 Joshua,<sup>4</sup> born , 1714; died , 1724.
- 123,2 Abigail,<sup>4</sup> born , 171 ; died , 17 ; married .
- 123,3 Sarah,<sup>4</sup> born , 171 ; died , 17 ; married Apr. , 1737, Caleb Horton (1715-17 ). She had 7 children.
- 123,4 Mehitable,<sup>4</sup> born , 17 ; died , 17 .
- 1234 John,<sup>4</sup> born , 17 ; died , 1733; unmarried.
- 123,5 Mary,<sup>4</sup> born , 17 ; died , 17 ; married .
- 123,6 Desire,<sup>4</sup> born , 17 ; died , 17 .
- 123,7 Anna,<sup>4</sup> born , 17 ; died , 17 .

#### BRANCH OF SIMEON BENJAMIN

13 SIMEON<sup>2</sup> BENJAMIN (1649-169 ), son of Richard<sup>1</sup> Benjamin (16 -1681) and Ann (16 -16 ), lived in Southold, L. I. He-



- married , 168 , Waite (born , 16 ; died Jan. 13, 1708), daughter of .  
 131 William,<sup>3</sup> born , 1677; died Sept. 15, 1757; married , 17 , Elizabeth Terry.  
 132 A daughter.<sup>3</sup>  
 133 Simeon,<sup>3</sup> born , 168 ; died , 17 .  
 134 A daughter.<sup>3</sup>  
 135 Nathan,<sup>3</sup> born , 1700(?); died , 17 ; married Apr. 10, 1735, Deborah .

131 WILLIAM<sup>9</sup> BENJAMIN (1677-1757), son of Simeon<sup>2</sup> Benjamin (1649-169 ) and Waite (16 -1703), lived in Southold(?), L. I. He married , 17 , Elizabeth Terry (born , 16 ; died Jan. 17, 1732), daughter of Terry (16 -16 ) and Polly(?) .

- 131,1 Polly,<sup>4</sup> born , 17 ; died , 17 ; married .  
 131,2 Betsey,<sup>4</sup> born , 17 ; died , 17 .  
 131,3 Hetty,<sup>4</sup> born , 17 ; died , 17 .  
 131,4 Assena,<sup>4</sup> born , 17 ; died , 17 .  
 1315 William,<sup>4</sup> born , 17 ; died , 17 ; unmarried.  
 1316 James,<sup>4</sup> born , 17 ; died , 17 ; unmarried.  
 1317 Richard,<sup>4</sup> born , 17 ; died , 17 ; married , 17 .  
 He had 6 sons.

Benjamins Found in the Manuscript Copy at the Census Office in Washington, D. C., of the New York State Census of 1790

Heads of families and males over 16 years	Males under 16	Females	Free colored	Slaves
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Warwick, Orange Co.

James Benjamin . .	1	0	1
Daniel " . .	1	1	7
Samuel " Jr. .	1	1	5
Samuel " . .	1	2	2
Richard " . .	1	3	3

Stillwater, Albany Co.

Ruth Benjamin . .	0	0	1
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New Cornwall, Orange Co.

John Benjamin . .	2	0	3
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Silas Stephentown, Albany Co.

Ebenezer Benjamin . .	1	3	2
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	Heads of families and males over 16 years	Males un- der 16	Females	Free colored	Slaves
<b>Brook Haven, Suffolk Co.</b>					
Elizabeth Benjamin . . .	0	1	1		
Benjamin " . . .	2	2	1	1	
<b>Southold, Suffolk Co.</b>					
Amaziah Benjamin . . .	2	3	2		
Nathan " . . .	3	0	2	1	
John " . . .	2	0	4		
Thomas " . . .	1	1	4		
Joshua " . . .	2	0	4		
Joshua " . . .	3	0	4	1	7
William " . . .	2	0	3	1	
Richard " . . .	1	3	1	1	
Nathan " Sr. . .	3	0	2		
Nathan " Jr. . .	1	1	3		
<b>Southampton, Suffolk Co.</b>					
James Benjamin . . .	1	3	3		

## REVIEWS OF RECENT BOOKS

BY EMMA E. BRIGHAM

**NEW YORK STATE LIBRARY, VAN RENSSLAER BOWIER MANUSCRIPTS.** Being the letters of Killian Van Rensselaer 1630-1643, and other Documents relating to the Colony of Rensselaerswyck. Translated and edited by A. J. F. van Laer, Archivist. With an introductory essay by Nicolaas de Roever, late Archivist of the city of Amsterdam; Translated by Mrs. Alan H. Strong. Albany, University of the State of New York, 1908. Cloth, octavo, 909 pages. Illustrated.

Such publications as this are of immense importance as sources of information for the student of early Dutch life in New York State, and the officials of the State Library are to be congratulated upon finding the documents and having the means at their command to translate and print them for the benefit of all. The collection has been handed down in the Holland branch of the van Rensselaer family and is at present owned by the surviving sons of the late Vice Admiral van Rensselaer Bowier, who inherited the papers from his mother, Sara van Rensselaer, the last of the name in Holland.

As stated by the Commissioner of Education, Hon. Andrew S. Draper, "These documents constitute very satisfactory primary evidence of many of the doings of the Dutch authorities; of Kiliaen van Rensselaer, the patroon, and of the settlers of the Hudson river valley, particularly that part in the neighborhood of Albany in the thirty years following the beginning of the year 1629. Their particular value is . . . in the fact that the chief actor, the man who dealt with the first settlers, tells us about the everyday matters which the bookmakers have not thought of sufficient interest to search out and print." In addition to this, these papers furnish information differing completely from the writings of O'Calaghan and numerous other writers following in his footsteps. The facts are that nearly



all the land of the colony, till the purchase of Papscamee in 1637, was on the west side of the river; O'Callaghan's account leading to the belief that the land was on both sides of the river; also all the land was not bought in 1630, but a part was bought in May, 1631; instead of O'Callaghan's twenty settlers, there were but ten who sailed for the colony in 1630 and no schout or magistrates were appointed until 1632. The contentions between the West India Company and the patroon were so sharp that in 1634 he was quite ready to abandon the entire enterprise if the Company would pay him the price asked. By the end of 1634 matters were adjusted, and the affairs of the colony went forward steadily and successfully from that time.

The biographical interest attached to the writings of the patroon, seem to be one of the most valuable features of the collection. His personality is strikingly shown, and hitherto practically nothing was known of the one who founded the only successful patroonship in New Netherland. The present letters show clearly that Kiliaen van Rensselaer did not visit his colony in the period between 1630-1643 and manuscript records make it clear that he did not do so between 1643 and the time of his death in 1646.

A very interesting account of the disappearance of the van Rensselaer Bowier manuscripts at some period after 1890, and their recovery after eight years, is given on page 37.

A complete list of the early settlers of the colony of Rensselaerswyck from the period of settlement until 1658 is found at the end of the book. The name, date of arrival, occupation and place of origin of each individual settler is given as far as it could be ascertained, "and throws much new light on the large proportion of elements other than Dutch that entered into the population of the colony."

✓ **THE PHELPS FAMILY OF AMERICA AND THEIR ENGLISH ANCESTRY WITH COPIES OF WILLS, DEEDS, LETTERS, AND OTHER INTERESTING PAPERS, COAT OF ARMS AND VALUABLE RECORDS.** Compiled by Judge Oliver Seymour Phelps of Portland, Ore., and Andrew T. Servin of Lenox, Mass. In 2 vols. Published by the Eagle Publishing Company, Pittsfield, Mass., 1899. Cloth, octavo, 1865 pages, with an index and illustrations.

Nearly all of the name of Phelps in America are descended from William and George Phelps, brothers, who came over from England on the ship *Mary and John*, landing on the coast of New England May 30, 1630. This shipload of emigrants was the company in which the Rev. John White of Dorchester, England, took such an interest, going down to Plymouth and preaching to them the day before they left the old England for the new. William and George Phelps settled in Dorchester, Mass., but were of those who went later to Windsor, Conn. Doctor Stiles, the historian of Windsor, says of William Phelps: "He was one of the most prominent and highly respected men in the colony." He received the title of "Mr.," which then was a distinction. William Phelps was a man past middle life and brought his wife and six children with him. George was unmarried until he went to Windsor, where he was twice married. He later moved to Westfield, Mass., and became the father of nine children. Both men served their towns in office, and held up the best traditions of their day. This voluminous genealogy tells the story of the following generations which includes well-known people. The book will soon be out of the market.

**HISTORIC OLD RHINEBECK ECHO OF TWO CENTURIES.** A Hudson River and Post Road Colonial Town. When, Where, By Whom Settled and Named, the Whys and the Wherefores, Who's Who and Was. Historical, Genealogical, Biographical, Traditional. An authentic summary of collated facts from records, old papers, manuscripts, and the memory of man, of value to those interested in this "old home town." By Howard H. Morse, Counsellor-at-law, Rhinebeck, N. Y. Published by the author, 1908. Octavo, illustrated, 448 pages, including appendix and index.

Rhinebeck is rich in associations with the leading early Dutch families. It was called in 1702 Kipsbergen and after 1737 Rhinebeck. The patent, belonging to five partners, contained about 2,200 acres. The chapters on "The Start," "The Beekman Epoch," "The Name" and "The Palatinates" are full of historical importance and interest to any reader. The local history is full and bristling with names that are known far and wide. The work is well illustrated.

**ABRAHAM LINCOLN.** An interpretation in biography. By Denton J. Snyder. Published by the Sigma Publishing Company, St. Louis, Mo., 1909. Octavo, 374 pages.

This work is divided into three parts, the first relating to "Lincoln's Apprenticeship," the second to "Lincoln's National Call," and the third to "Lincoln the Nation's Execu-



tive." While graphically portraying the events of Lincoln's career, already told so many times, the author strikes a deeper note. He says: ". . . Lincoln's life is an important illustration of Universal Biography. In its way we may deem it a typical career for the human being who thinks and does great things, who is able to clothe his thought and action in the mighty events of his time. Lincoln's biography reveals the inner psychical movement of all biography; his life manifests the essential process of every completed life."

**NUTTING GENEALOGY, A RECORD OF SOME OF THE DESCENDANTS OF JOHN NUTTING OF GROTON, MASS.** By Reverend John Keep Nutting. Published by C. W. Bardeen, Syracuse, N. Y., 1908. Octavo, illustrated with portraits and a map of the Groton plantation. 277 pages.

The Nutting family, of English origin, was represented in America by the immigrant John as early as 1650 in Woburn, Mass., where he married Sarah Eggleton (or Eggleston). Chelmsford and Groton were their later homes. When Groton was burned in King Philip's war it is believed that John Nutting lost his life. The sons of the founder, four in number, became the heads of the four main lines of the Nuttings, and the author states that in the two centuries and more that have elapsed since these branches separated he has found no instances of intermarriage occurring, a rather remarkable fact.

**SIXTY YEARS IN TEXAS**, by George Jackson. Published in Dallas, Tex., by the author, 1909. Octavo, illustrated with portraits. 384 pages.

This is largely a personal narrative. The hardships of some of the early settlers of Texas are shown clearly. The descendants of the English colony, which came to Dallas about 1847 or 1848, and of other settlers, will undoubtedly find these reminiscences of interest and value. A list of the pioneers who went to Dallas county before 1848 is given, and some genealogy of the Jackson family finds a place in the volume.

**VIRGINIA COUNTY NAMES. TWO HUNDRED AND SEVENTY YEARS OF VIRGINIA HISTORY.** By Charles M. Long, M. A., Ph.D. A native of Virginia and an Alumnus of her University. New York and Washington, The Neale Publishing Company. 1908. Octavo, 207 pages.

The author attempts to show that the thoughts and feelings of the early Virginians are reflected in the names the counties bear. Illustrating the influence of the royal house of England on the early residents of Virginia, it is found that nine counties are called after the Stuart family; three in honor of the house of Orange and fourteen bear names pertaining to the house of Hanover. Prominent Englishmen and English counties gave twenty-five county names to Virginia. The American list is even more notable. The book has valuable historical data.

**WISCONSIN, THE AMERICANIZATION OF A FRENCH SETTLEMENT.** By Reuben Gold Thwaites. American Commonwealths series. Published by Houghton Mifflin Company, Boston and New York, 1908. Octavo, including an index, and a map of the state. 466 pages.

The story of the transition of a prominent State of the Union from a French colony which was conquered by Great Britain, to a typical American community, is well told by Mr. Thwaites, who is an authority on the history of the upper Mississippi Valley region. The work is something more than the annals of the State of Wisconsin. Special attention is paid to the development of the State in economic, social and educational lines. The subject of the foreign immigration has been carefully analyzed. By 1890 the State was credited with a larger variety of foreign-born persons than could be found in any other American commonwealth except possibly Pennsylvania. The discovery of documentary material by the Wisconsin Historical Society, within the past few years, which gives an entirely new view of the French and British régime in Wisconsin has enabled the author to interpret afresh much interesting and valuable material, previously treated from another standpoint.

**CAMPAIGNS IN KENTUCKY AND TENNESSEE INCLUDING THE BATTLE OF CHICKAMAUGA, 1862-1864.** Papers of the Military Historical Society of Massachusetts. Vol. vii. The Military Historical Society of Massachusetts, 1908. Cloth, octavo, 9 maps, 557 pages. Price \$2.50.

This volume is a continuation of the admirable series of military history of the Civil war



which the Massachusetts society has brought out in the past few years. The thirteen chapters were originally prepared for presentation at the meetings of the society, by men actively engaged in the campaigns. They are markedly accurate, sane, clear recitals of the tremendous struggles between the north and the south. To their own personal knowledge and experiences the authors have added a great deal from the stores of valuable information on disputed questions which have been gathered in over forty years. The result is an invaluable compilation which the general reader and the student alike will find inviting and inspiring.

**GENEALOGICAL RECORD OF REVEREND HANS HERR AND HIS LINEAL DESCENDANTS FROM HIS BIRTH, A. D. 1639 TO THE PRESENT TIME CONTAINING THE NAMES, ETC., OF 13,223 PERSONS.** Compiled and arranged, indexed in alphabetical order and published by Theodore W. Herr, Genealogist, Lancaster, Penn. 1908. Cloth, octavo, 785 pages. Illustrated. Price \$10.00.

The Herr family claim a descent from the Schwabish Knight, Hugo, the Herr or Lord of Bilried, who flourished in the year 1009. This descent was established by a written testimonial from the Emperor Frederick. Hans Herr was born in Switzerland in 1639 and was a prominent minister in the Mennonite denomination. Religious persecution drove him and his people to the Palatinate, and later to join Penn's colony in America. Here in beautiful Lancaster county, Pennsylvania, he lived and died, and his descendants flourished, and scattered to many parts of the United States and elsewhere. Some of the Eshleman and Barr blood descended from Hans Herr, settled in Illinois and became wealthy and prominent citizens. The race has been one of prominence wherever it has gone, and some of the types have been of the finest. This work is strictly genealogical and contains no biographical notices.

**LIFE IN OLD VIRGINIA.** A Description of Virginia, more particularly the Tide Water Section, narrating many incidents relating to the manners and customs of Old Virginia, so fast disappearing as a result of the War between the States, together with many humorous stories. By James J. McDonald, formerly Senator from the 36th Senatorial District of Virginia. Edited by J. A. C. Chandler. The Old Virginia Publishing Co., Inc., Norfolk, Va. Octavo, 374 pages. Illustrated.

One should not be deceived by the easy narrative style of this comprehensive work, into the belief that the rich meat of historical facts is lacking. Little, if anything, of real value in the history of the State has been overlooked. Side lights of an intimate character appear in every chapter, often in the form of anecdotes. In the chapter entitled, "Miscellaneous," a variety of subjects are considered, which give further light on matters touched upon in the preceding chapters. The writer is eminently fair in the consideration of mooted questions. An appendix giving biographical sketches of the governors of the State concludes a well-written and useful addition to the history of Old Virginia.

**HISTORY OF THE EARLY SETTLEMENT OF NEWTON, COUNTY OF MIDDLESEX, MASSACHUSETTS, FROM 1639 TO 1800.** With a genealogical register of its inhabitants prior to 1800. By Francis Jackson (of Boston). A native of Newton. Boston: Printed by Stacy and Richardson, 1854. A photographic reproduction of the original volume, published by the Newton Centre Improvement Society. William M. Noble, President. 12mo, black cloth, 556 pages. Price \$3.00. W. M. Noble, 53 State St., Boston.

It is seidom that the reprinters of an old and valuable book such as this is have the wisdom and good taste to reproduce it in exact facsimile. Not a word has been added, omitted nor changed. It is a reproduction made by taking apart an original, photographing each page separately and from those photographs making plates for use in the printing press, so that each page of the book now offered is a photographic reproduction of the original. The old map, although not hand-colored as it was in the original, is still an exact reproduction in colors.

The history was written by Francis Jackson, brother of William Jackson, both formerly residents of Newton. The original publication was in 1854. The book contains 556 pages, bound in old fashioned embossed cloth covers 5x8 in size. Its frontispiece is an engraving of Col. Joseph Ward. It contains a map of Newton as it was in 1700 showing the original grants by the colony which make up the town territory. It not only covers the history of Newton but also contains copious references to the affairs of surrounding towns, and runs from 1639 to 1800.



# THE GRAFTON INDEX

Of Historical, Genealogical and Biographical Books and Magazine Articles

## MAGAZINE ABBREVIATIONS

A1 Atlantic Monthly	H1 Harper's Monthly	N3 N. H. Gen. Record
A2 American Magazine	H2 Harper's Bazar	N4 North American Review
A3 American Historical Magazine	H3 Hampton's Magazine	N5 N. E. Magazine
A4 American Historical Review	I1 Iowa Journal of History and Politics	N6 N. E. Family History
A5 Appleton's Magazine	I2 Indiana Quarterly Magazine of History	O1 Old Northwest
A6 American Catholic Hist. Researches	J1 Journal of American History	O2 Outing
A7 American Monthly	L1 Lippincott's Magazine	O3 Olde Ulster
B1 Bookman	L2 Ladies' Home Journal	P1 Pearson's Magazine
C1 Century Magazine	M1 McClure's Magazine	P2 Pennsylvania Magazine
C2 Current Literature	M2 Munsey's Magazine	P3 Putnam's Magazine
C3 Cosmopolitan Magazine	M3 Missouri Historical Review	P4 Pennsylvania-German
C4 Craftsman	M4 Medford Historical Register	R1 Review of Reviews
D1 Delineator	M5 Mayflower Descendants	S1 Scribner's Magazine
E1 Essex Antiquarian	M6 Maryland Historical Magazine	S2 St. Nicholas
E2 Essex Institute Hist. Collections.	M7 Magazine of History	S3 S. C. Hist. & Gen. Register
F1 Forum	M8 Massachusetts Magazine	T1 Theatre
G1 Grafton Magazine	N1 N. E. Hist. & Gen. Register	V1 Virginia Magazine
G2 Granite State Magazine	N2 N. Y. Gen. & Biog. Record	W1 William and Mary Quarterly
G3 Genealogical Exchange		W2 World's Work
G4 German - American Annals		W3 Woman's Home Companion

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